

AND 64-39  
WISDOM IUSTIFIED:

*made by R. Eedes*  
The Saints <sup>of</sup> Jesus Christ, as most  
precious, handled; and their wisdom  
and subjection to him, as their  
Lord and Saviour, vin-  
dicated.

BY  
RICH. EEDES, *Minister of the*  
*Gospel at Cleeve in Glouce-*  
*stershire.*

LONDON



Andrew Cochran  
His book

# CHRIST'S EXALTATION

O R

A Word to the wise on the behalf of CHRIST the Word Essentiall.

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By R. E. Minister of the Gospel.

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ccles. 2. 16. *My Beloved is mine and I am his.*

ccles. 5 10. *My Beloved is the chiefest among ten thousand.*

7. 16. *Yea he is altogether lovely : This is my beloved, and this is my friend, O Daughters of Jerusalem.*

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LONDON.

Printed in the year, 1659.

Andrew Cochran at flow  
His Book

Dec<sup>r</sup> 30<sup>th</sup> 1733  
L P

*To my very much honoured, and  
Worthy Freind Mrs. Mar-  
garet Osborne of For-  
thampton in Gloucestershire.*

My dear and true Friend,

Since Truth is the Daugh-  
ter of Time, and triall  
commends friendship, after  
twenty yeares experience I  
may boldly call you so ; It  
eldome falls to the lot of Gods  
Ministers, to find such un-  
changeable friends in such  
A 3 changea-

## THE EPISTLE

changeable times: Many of  
the Tribe of *Levi* have me  
with the Apostles hard mea  
sure, ready to have their Eyes  
pull'd out by such as would for  
merly have been ready to pull  
out their own for them; and  
may bemoan themselves with  
*David*, Had it been mine adve  
rsary that had done me this  
dishonour, then I could have  
born it, but it was thou my  
Companion, my guide, and  
mine own familiar friend.  
But I think my self concern'd  
to speak this to their shame  
that are given to change, and

ca



## DEDICATORIE.

of can in the turning of an hand  
turn Enemies, that ever since  
had the honour and happi-  
ness first to know you, I have  
pound you expressly, uninter-  
uptedly, and perseveringly  
faithfull, and the foundation  
of this love was laid (such  
as the naturallness, or rather  
spirituallness of it) when I had  
nothing but the face of a  
stranger and the name of a  
prophet to render me gracious  
in your Eyes.

The first Signall of your  
confeined love to me was the  
Committing of an invalua-  
ble



## THE EPISTLE


ble jewell to my trust, your  
adopted Favorite, and Ne-  
phew, Mr. *Robert Osborne*,  
whose ingenuity in youth pro-  
mised very high attainment  
in his riper yeeres, had not the  
hand of Heaven snatcht him  
hastily from this Earth in the  
flower of his age: I speak not  
this to renew your griefe  
though you are one of the  
weaker sexe, yet I know you  
are so much a Christian, as to  
indeavour a thorough, and u-  
niversal submission to the hand  
of our only wise God, and hea-  
venly father, and me think

*David*

## DEDICATORIE.

*David's* consideration may  
serve to medicat all remainders  
of sorrow, that you mourn  
not without hope for one that  
sleepes in Christ; That you  
shall shortly goe to him,  
though he cannot return to  
you.


I have read of a King that  
being sollicitated by Ambassa-  
dors to shew them his treasure,  
he shewed them his Friends;  
and this is my aime in my De-  
dications, to shew the world  
my Friends, to make my boast  
of my friends, or rather to  
make my boast of God all the  
day



## THE EPISTLE.

day long that hath given me  
such friends.

Having now told the  
World what a Friend I have,  
I am further to tell my Friend  
what a treasure I have presented  
to her, but that is so great  
that I am not able to expresse it,  
or if I were, you were not able  
to comprehend it: I can prophesy  
but in part, and you can know  
but in part, so long as we  
remain militant, and therefore  
so <sup>long</sup> as we are on this side Heaven,  
there will be a dark side as well  
as a light in that parti-coloured  
Clowd that reveales to us, and  
hides from us Christ and Wis-  
dom. Christ



## DEDICATORIE.

Christ and Wisdom do stand in the Frontispice of this Structure like those stately Pillars *Jachin* and *Boaz* in the Porch of *Solomon's* Temple. 1. *Kings*. 7. 21. And as those signified stability and strength, so do these. Christ is the surest stability : The Apostle calls him *Iesus Christ*, the same yesterday, too day, and for ever. *Hebr.* 13. 8. And Wisdom is of greatest strength, to which, acclamation must be given in triumph of Truth, Great is the Truth and will prevaile.

## THE EPISTLE

I know you have been long  
in labour of these lovely twins,  
Christ and Wisdom, as well  
as I; and to whom can they  
more providentially be set to  
nurse, than (as *Moses* to his  
own Mother) to you a Mo-  
ther in *Israell*?

In the first Treatise I have  
travelled in birth that Christ  
may be formed in Soules, that  
a precious Saviour may be a  
precious pearl to precious  
Soules; And in the second  
I have been Wisdoms Advo-  
cate, which is no mean ho-  
nour.




## DEDICATORIE.

If the Ambassadour be never so mean and obscure, yet the Embassy is of greatest Moment, and will deserve well-come from the greatest upon earth.

Christ and Wisdom are the chiefeest Jewells, and most radiant in the most imperiall Crownes; Such things as will greaten Greatnes, ennoble Nobility, and defend their Defenders.

Your old Husband, my worthy Friend, was so great a lover of Wisdome, that out of a greedy thirst after it, he set himself





## THE EPISTLE.

himself to the serious study of the Hebrew tongue when he was 40 yeeres old, and such was his unweary industry, that he dyed a Critick in that holy Language.

His most constant study was to compare our best English Translation with the Hebrew and Greek Originalls, and he gave the Translators the due commendation of their faithfullness ; but the Originall Languages were the Spectacles, or rather the two eyes with which he read the Scriptures.


And



## DEDICATORIE.

And you have been ever  
since I knew you so visible a  
lover of a precious Christ, that  
presume you have long agoe  
experienc'd him to be the chief-  
est of ten thousand, and alto-  
gether lovely.

I need not complement you,  
and wish I had better pro-  
vision for your entertainment,  
nor borrow *Peter's* lame Apo-  
logy to the Cripple, silver and  
gold have I none, but such as  
have I give; I know you prize  
Christ above Gold, and Wis-  
dom above Silver, and I might  
say of this double treasure (if  
it



## THE EPISTLE

it needed indeering to you  
as *Solomon* doth of one part  
it. *Pro.* 16. 16. How much  
better is it to get wisdom than  
gold, and to get understanding  
rather to be chosen than sil-  
ver.

And *Solomon* doth not only  
turn Gold and Silver into  
drosse by comparing them to  
wisdom, *Pro.* 2. 14. The mer-  
chandize of it is better than the  
merchandize of Silver, and the  
gain of it is better than gold.  
But *Paul* compares all un-  
dung and drosse by comparing  
them unto Christ, *Phil.* 3. 8.

✓

## DEDICATORIE.

I count all things but losse for  
the excellency of the knowledg  
of Christ Iesus my Lord, for  
whom I have suffered the losse  
of all things, and do count them  
but dung that I may win  
Christ.

Having made this gratefull  
acknowledgment of your sted-  
fast love to me, and some man-  
ifestation of a reciprocation in  
his devote, that your Soul may  
prosper, I shall not offer that  
wrong to mine own confidence,  
or your Candour, as to speak  
one word for your acceptance ;  
The things themselves will  
speak

THE EPISTLE &c.

speake lowder to your heart  
than any language of mine can  
unto your eye, or eare.

My dear Friend, I begg your  
pardon, together with your  
prayers to God for me, that  
these poor labours of love may  
find acceptance with the Ser-  
vants of God, and that many  
Soules by Gods rich blessing  
upon them may increase with  
the increasings of God: I  
humbly takes leave.

*Your Faiths, and the Church  
es devoted Servant  
the Lord Christ.*

RICHARD EEDES.





## THE PREFACE

TO

## THE READER.

*Christian Readers,*



Have heere spoken two Words  
 (and oh that they may be in  
 season) on the behalfe of Christ  
 and Wisdom, Christ in the  
 midst of his Excellencies, like  
 apples of Gold, attended by Wisdom, like  
 Pictures of Silver.

They are two good Words spoken for two  
 good Words; The first on the behalfe of the  
 word Christ, the word Essentiall. The other  
 on the behalfe of the word of Wisdom, The  
 word written.

Though I have set these two Jewels like 2.  
 Diamonds in a ring, or a precious neck-jewell  
 for a speciall Friend (as appears by the Dedi-  
 cation)



## THE EPISTLE

cation ) yet such is the excellency of all those good and perfect gifts that come from above that they are improved by imparting, and increased by dividing, as the Suns light is not lessened by lending it to the World, nor the water of the Sea diminished by communicating to the Earth and Rivers.

You may not as you are men refuse a kindness from a friendly hand, and you may not as you are Christians refuse such a kindness as this from the hand of God, and his providence : I need not say much, the subjects that are here spoken of ( if the spirit give utterance and entrance ) have a farre lowder tongue than I to speak for themselves ! Oh that that free wind that blows where it lists might be sent out with an effectual Commission to blow, or break open a wide door and effectual, a double door to give entrance to this double treasure, Christ and Wisdom !

Your precious souls have two noble faculties, the understanding and will, and the Gospel hath two suirable objects, Truth and Goodness, and in this Twin-Treatise they are well met ! Oh that there might be but a suirable a closure of your understandings and wills with Christ and Wisdom ! while I am knocking

## TO THE READERS.

knocking at your outward doors; oh that Christ would knock effectually at the inward, and say to your souls, *Lift up your heads oh yee gates, and be yee lift up yee everlasting doors, that the King of Glory (and his follower, or forerunner) may enter in.*

Take heed, and again I say take heed, that yee refuse not him that speaketh from Earth, least in refusing him, you refuse him that speaketh from Heaven too: Christ and VVisdom are too much to be refused at once, because if once refused, the refusers know not whether ever they may be offered more.

If a cup of cold water given to a Disciple be not to be refused from the hand of a Prophet, then much more a cup of wine, and the best too in the Bridegrooms VVine-celler, yea, and the Bridegroom to boot, (and such are Christ and VVisdom) deserve a candid acceptance from the greatest Monarch, if it be not rendred the less acceptable by the hand of such a Cup bearer.

My message is important, which makes the Messenger thus importunate; I am an Ambassador for, and from Christ, a Messenger sent of, and from God; My errand is most momentous, and of highest concernment. It is unto you all, high and low, rich and

## THE EPISTLE

and poor, and it is unto your souls, your poor  
precious souls, to know whether you will en-  
ertain Christ and Wisdom into the power  
of them, to make them rich, and you hap-  
py: Speak our Sirs, and tell me whether you  
will hear or forbear, whether *I am instant in  
season or out of season*; let it not, oh let it  
not; I beseech you, and again, and again  
beseech you, let it not be an aggravation of  
your condemnation, that a Prophet hath been  
amongst you, and made you these offers, and  
you sent him away weeping, and with a sad  
heart, to tell his Master that you would nei-  
ther receive him, nor his report: Oh remem-  
ber that sad saying, *he that despiseth you, de-  
spiseth me. and he that despiseth me, despiseth  
him that sent me, Luke, 10. 16.* And that  
sadder (if sadder may be) joyn'd with  
protestation, and both out of Christs own  
mouth, *Mark, 6. 11. VVhosoever shall not  
receive you, nor hear you when yee depart  
thence, shake off the dust under your feet for  
testimony against them: Verily I say unto  
you, it shall be more tolerable for Sodom and  
Gomorrhah in the day of Judgement, than for  
that City.* Consider, and deliberate, and then  
return your selves instead of an answer;  
you would not receive a denial upon any terms

## TO THE READERS.

It's for Gods sake, and Christ's sake, and Wisdom's sake that I beg it; If you will not accept of Christ and Wisdom for their own sakes, do it for your own; if you will not do it for my sake, do it for your souls sake; you cannot be happy without them; nay, you must be eternally miserable without them. Will not, (oh monstrous!) Will not your stubborn souls entertain a precious Saviour, when you may have him for the taking? Shall your reasonable souls be so unreasonable as to shut and barre their doors against Wisdom's entrance! O ye fools, deal not so madly; *How long yee simple ones will yee love simplicity, and fools hate knowledge?* Turn ye, turn ye, why will ye die?

The cares of the World, and deceitfulness of riches are choaking things unto the seed of the Word, and its too common a thing to see the World and Flesh preferred before Christ and Wisdom.

But remember that the time draws nigh when Christ will be confessed to be precious by his refusers, and Wisdom will be justified by its Enemies, and they will be readier to call themselves fools and madmen for so doing, than the servants of God are now to call them so.



## THE EPISTLE

Christ is no less precious to Believers now, than he hath been from the beginning. If there be any difference, they will prize him more at his second coming, than at the first, he himself being like that water that his first miracle in *Cana* turn'd into VVine, best at last. And VVisdom will be justified of her Children, as long as the VVorld endureth; yea, the last born will vie with the first (if we misinterpret not Prophecies) which shall bring most honour to her and Christ. Christ's Exaltation, and VVisdoms Justification will be perfected in that great day, when Christ shall be made glorious in them that believe, and when the Elect shall receive their sentential Justification, and their graces, and God's praises shall be perfected together.

Christ and VVisdom do compose the whole Treasury of a Believers riches, and though this heavenly Treasure be served to the Church in earthen vessels, and these invaluable jewels be offered unto you in your Cabinets, by men of the same mould, and of the like passions and infirmities with yourselves, yet Christ is never the less precious, nor VVisdom the less acceptable for all that. Though the dish cost you little, and the Ca-

bining

## TO THE READERS.

net be but little worth, yet the meat and  
the jewel will cost you dear, even all that you  
are, or have, all that you are worth : Labour  
not, oh labour not for the meat which perish-  
eth, but give diligence, all diligence, utter-  
most diligence for that meat which endureth  
unto life Eternal. If you can but purchase  
these Pearls by selling all, by cutting off right  
hands and feet, and pulling out right eyes ;  
I mean by abandoning sins, of profit and  
pleasure, and company ) you have a lovely  
penny-worth. Come off roundly Sirs, such  
chapmen as stand tinkering when a bargain is  
offered, are not like to buy : I have offered  
you the Riches of Gods right hand, a full  
handfull, and much more than all your hands  
and hearts can hold, and I hope I have offer-  
ed them with a right hand and heart, all that  
is further desired is, that you may receive  
them so, which is the hearty prayer of the  
Author, and let him that is able to work in  
you, both to will and do say, Amen,

*Your Faiths-helper, and  
Souls-Servant,*

RICHARD EEDES.





## READER.

READER,



I could not have fallen to my lot to recommend unto thee a more excellent treasure than Christ and Wisdom, the subject of this Book.

To praise him that is transcendently above all our praise, whose knowledge and praise will be our felicity for ever, must needs be a grateful employment to a Believer. As it is not he that needs our everlasting love and praise, but we whose happiness consists in it, and yet his glory is our ultimate end; so it is you, and not Christ that need these praises given him by his Ministers, and yet his glory in your felicity is their highest aime. Men are everlastingly miserable, if they enjoy not Christ and Glory. They enjoy him not because they seek him not, and love him not. They love him not, because they know him not to be most lovely (and because their hearts are possessed, and corrupted with an adulterous love) They know him not, because they do not seriously study their necessity, and his excellencie.

What greater help then can be by man afforded thee for thy Salvation, than by proclamation of the preciousness of Christ, to be invited

## READER.

vited to that love, and excited to that duty which hath so necessary a connexion thereunto.

The World is confessed to be our enemy, and it kills by being over-valued and loved, and therefore it is the most friendly saving officer to disgrace it to us, and wean us from it.

Christ is by all Christians acknowledged their Saviour and Life: He saveth us by attraction, shewing us his amableness, his Grace and Glory: He calleth off the heart from vanity, and draweth it unto himself, and to the Father: And when it begins to love, it begins to live. Glory is the fruition of him in perfect love, and Grace is the beginning of that love, which as to fruition doth here attain but to a taste, but marketh most vigorously and observedly in desire, and endeavour after a full fruition; and the knowledge of him which is by Faith, is it that kindleth this love, and therefore is called Life Eternal, John, 17, 3. And the Revelation of him by the Word and Spirit, is the cause of this believing knowledge.

The Minister therefore doth his part when he holdeth thee the glasse: If the Spirit concur for thine illumination (as he will if the fault be not thine own), and if thou do not wilfully shut thine eyes, thou maist see that in Christ revealed in the Gospel, that will prepare thee for the beatifical vision.

Ne

## READER.

No man shall have this Treasure that sells not all he hath to buy it. Mat. 13. 45, 46. and no man will sell all for it that seeth it not to be better for him than all. An Hypocrite may say, that Christ is best, but it is only the Christian that can heartily and practically say, He is best for me.

This attractive excellencie of our dear Redeemer is closely, and yet plainly here set forth by the Reverend Author, for the awakening, winning, and saving of those souls that are in the way to a double death by despising the Way, the Truth and Life. For thee Christian that hast seen the Lord in his Life and Death, and Resurrection, and Glorification, that by faith hast known him in his Person, Works and Benefits, here is that revealed to thine eye, which hath been already revealed to thine heart, and the sweet and savory Truths of the Gospel here delivered, are so suitable to thy new nature, thy necessities, and thy manifold experiences, that they must needs be the more acceptable to thee, and thou wilt chearfully annex thy attestation that they are true.

And though the deluded World subscribe not to thy judgement, but take realities for dreams, and dreams for the only realities, because they do but dream themselves, yet Wisdom is justified



## READER.

sted of her Children, even all that by her  
begotten to true and heavenly Wisdom. Resol  
Judgement shall shortly compel the now deluded  
World to cry out of the folly of their fleshly  
Wisdom, and to applaud that Wisdom of Believers  
that flesh and blood accounted foolishness.

Then they shall confess that it was great  
Wisdom to seek an unseen, than a seen felicity  
and to lay up a Treasure in Heaven than  
Earth, and to let go all at Gods command, and  
lose our lives upon a promise from him that  
they shall be saved, and to vilifie all the Glory  
of the World, and by shame, and scorn to  
aspire after an invisible Glory, venturing  
upon a naked promise, as the best security, be-  
lieving that all is lost that's saved, and all  
saved that's lost for Christ.

It cannot be expected, that those whom Wis-  
dom never taught should understand the  
Doctrines, or take them for any better than  
folly, because they judge of all by sense, and se-  
avour not the things of the spirit, and are stran-  
gers to the life of Faith, which maketh absent  
things as present, and things unseen, as things  
that are open to our eyes. But whether he be  
the wiser man that gets his desire for a moment  
upon Earth, and loseth Christ and his Salva-  
tion, or he that is wise for everlasting life,



READER.

Question that sense will shortly help them to  
resolve, that refuse the resolution of Faith and  
reason. Reader accept this Testimony to these  
weighty Truths, from,

A friend of Truth,  
and thee,

RICH. BAXTER.

Febr. 22.  
1658.

Andrew Cochran  
His book att Nov 1733

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Andrew Cochran  
att Nov his book

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READER.

Question that some will shortly help them to  
solve, that reject the resolution of Faith and  
salon. Reader accept this Testimony to the  
right Truth, from,

A Friend of Truth,  
and thee,

RICH BAXTER.

*At James's Bookshop  
No. 10. St. John's Lane  
London.*

*Of James's Bookshop  
No. 10. St. John's Lane  
London.*

Christ exalted.



*Christ exalted and Wisdom justified.*

**The Text.**

**I. Pet. 2. 7.**

*To you therefore which believe  
he is precious.*

**H**e Title of this Discourse may be  
*Christ exalted*, a very specious  
Title, and such as the *Antinomi-*  
*an* Doctors do much glory in;  
but theirs is only *Titular*, as the Fowler said  
of the *Nightingale*, *Vox. & sola vox*, voice, and  
nothing else, like the *Fewes* that made him a  
*King in derision*, and lift him up on high, but

it was to *Crucify him*, and they crucified him and his Title together, for when they had fastned him to the Crosse, they placed over his head this title in 3. Languages, *Jesus of Nazareth, King of the Jewes*. They put upon their *Mock-King* a *Purple robe*, but they spoiled it with the *trimming*, for instead of *gold and silver*, and such gorgeous clothing as becomes those that dwell in Kings houses they checkquered it with *bloud* and *spittle*. They put him on a *Crown*, but it was of *Thornes*, and a *Scepter* was put into his hand, but it was of *reed*. So these *pretenders* will exalt Christ, but it is *ore tenus*, only from the teeth outward; If an indeavour to throw down the *foundations of truth*, and the *power of Godliness* be to advance Christ, then they that cry down others as *legall Teachers*, may well passe for such *lawlesse exalters* of Christ. If to throw away the *Law* as having nothing of a *Gospell* tendency, neither *precedent* nor *subsequents*. If to throw away all *preparative dispositions*, and *subsequent qualifications* be to set up Christ; If to set up an *Idol* in the room of Christ, and to substitute *fancy* instead of *faith*. If to throw away *Mortification*, and *sanctification* as things *abominable*, and *unbecoming* a *Gospell spirit*; If to break *Religion*



gions bands asunder, and to cast away its  
Cords from them; It to break down the Wall  
of the Vinyard, and to lay all Common to  
beasts and boars; It to give more liberty to  
Libertines, and a rabble of such wild, and law-  
lesse doctrines, which are as destructive to the  
Gospel as the Law, may passe for doctrines  
that exalt Christ, then they cannot be denyed  
to be such Exalters of him.

But our Apostles mode is of another make.  
They greedily, and arrogantly catch at the  
name, but the Apostle modestly and faithfull-  
ly layes before us both Name and Thing. He  
doth not prostitute Christ to the lust of every  
unhumbled Sinner, but proposes him to the  
faith of every humble believer. To you there-  
fore which believe he is precious.

In this Chapter the Apostle in allusion un-  
to the Materiall Temple compares Christ and  
Believers to a Magnificent structure and my-  
sticall Temple, making Christ the cheif Cor-  
ner stone, and believers living stones built  
upon that foundation. See the verse immedi-  
ately going before my Text, v. 6. which is ci-  
ted out of Isay. 28. 16. Behold I lay in Zion  
chief corner stone, elect, precious, and he that  
believeth on him shall not be confounded, and  
that sure foundation being layd, as the most



excellent part of the *building*, he layes upon it this *superstructure* in my Text. To you therefore which believe he is precious.

The Doctrine, or plain result of the words may be thus layd before us.

*That Christ is the highest, most precious, and only excellent Good unto Believers.*

Mistake me not, I mean it not of Christ in a *disjunctive* sense, but as *conjoynd* with the other persons of the *holy, blessed and glorious Trinity*, who in respect of time are *Coeternall*, in respect of being are *Coessentiall*, and in respect of power are *Coaquall*, we must remember to keep close unto the good old Rule of old Athanasius in his Creed. *In this Trinity none is afore or after other, none is greater or lesse than another.*

There hath been much Contention in the World about the *summum bonum* or chief felicity of man. The Athenian Philosophers (though Athens were ΕΛΛΩΣ ΕΛΛΕΔΟΣ the very Greece of Greece, and abounded with the most Mercuriall witts, and sublimated understandings) did erect altars to an unknown Good. Acts. 17. 23. and thence we may conclude that the *summum bonum* was to them an unknown good. The Apostle tells the gifted teachers of the Church of Cornith (such as  
Luther

Luther was wont to call *Theologi gloria*, Doctors of glory, or rather vain-glorious Doctors, that did hunt after the praise of men more than the praise of God, that in the wisdom of God the world by wisdom knew not God, and therefore it pleased God by the foolishness of preaching to save them that believe. 1. Cor. 1. 21. That is to say, by the preaching of Christ; of Christ crucified, to the Jews a stumbling block, and to the Greeks foolishness, but unto them which are called both Jewes and Greekes, Christ the power of God, & the wisdom of God. v. 23. 24. Those that seek for true happiness any where else but in the Gospel, and in Jesus Christ the subject and Epitome of it, they have entred upon a labour in vain, and are in as comfortles a Condition as the *Sectarian* seekers of our age, that seek without a promise, and therefore seek for that which they can have no hope to find. But to such as *Covet the best things*, and are carryed out with an high, and holy ambition after the highest good, behold my Text sheweth a most excellent way. My Text holds it out, My Doctrine tells you what it is.

Christ is the highest, most precious, and only excellent good unto Believers.

Though Gods ipse dixit be far before

*Aristotles*, and all humane testimonies, that it may challenge our belief, and consent without further evidence, and we may warrantably acquiesce in any truth that the Spirit of God dictates, yet since God would not have us take his truths upon trust without tryall, and the *noble Bereans* were commended for comparing the Apostles doctrine with the Scriptures, we shall make some further enquiry into the consent of other Scriptures, and observe how they concur universally to make good the truth of this assertion.

I might heer begin with the *promises* of Christ, and the *prophecies* that were the forerunners of his manifestation in the flesh; in respect whereof he is said to be a *lambe slain from the beginning of the world*. Revel. 13. 8. and the same yesterday, to day and for ever. Hebr. 13. 8. (*i. e.*) a *Saviour to the uttermost*, to former, and future, as well as present times. I might heer make a large Comment upon the *Types*, *Sacrifices*, and *Sacraments*, of the *Ceremoniall Law*, which was the *Figure* of the *Gospel*, they all relating unto Christ that was *to come*; and kept up the worlds expectation of the *promised Messiah*. I might enlarge upon the more *Evangelicall prophecies* of the

Prophe

prophet *Esay*, who speaks boldly, and calls things that are not as though they were, unto us a child is born, unto us a Son is given. He is called the *Evangelicall* prophet, or prophetical *Evangelist*, because he speaks rather as if he were relating an history of things fulfilled, than delivering a prophesy of things to come.

But the fullness of evidence will be drawn from the fullness of time, wherein the fullness of Gods love was revealed in fullfilling all those promises, types, and prophesies, and bringing into the world this promised happiness, the desire of Nations. I shall therefore give you 2. or 3. Scriptures out of the writings of the Apostles for confirmation of this sweet and amiable truth, and then proceed.

The first Scripture-evidence is. 1. Cor. 2. 2. I determined to know nothing among you but *Jesus Christ* and him crucified. Mark, that must needs be counted most excellent *pro quo cetera sordent*, in Comparison of which all other excellencies vanish like the Starrs when the Sun appeares, and such an Excellency is *Jesus Christ*.

The second place is Philip. 3. 7. What things were gain unto me them I counted losse for Christ, yea, doubtles and I doe count all



things but losse for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the losse of all things, and do count them but dung that I may win Christ; and be found in him, not having mine own righteousness which is of the Law, but that which is of the faith of Christ, the righteousness which is of God by faith. v. 8. 9. Mark, Christ was the gold, and all things else but dross, even gold itself. Christ was the treasure, and all things else but dung.

The third place is. 1. Tim. 3. 16. Without controversy great is the mystery of godlines; God manifested in the flesh, justified in the spirit, seen of Angells, preached unto the Gentiles, believed on in the world, and received up in glory; all this is nothing else but the mystery of Christ incarnate, that Μυστήριον Μυστήριον that mystery of mysteries as one of the Ancients calls it, that *miraculorum officina*, that shop of wonders, as another phrases it, wherein many wonders, and mysteries do meet in one; Mysteries have been alwaies reverend, and sacred, and of high esteem, and this being the Mystery of Mysteries must needs be the excellence of excellencies, the most excellingle excellence.

Next to Scripture-testimonies I may by way



way of illustration set off the excellency of Christ in a multitude of particulars, and give us a cluster of his Excellencies as.

1. The excellency of his Person, of which see Hebr. 1. 1, 2, 3. God who at sundry times, and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heire of all things, by whom also he made the worlds; Who being the brightness of his glory, and the expresse image of his person, and upholding all things by the word of his power, when he had by himself purged our sinnes, sat down on the right hand of the majesty on high. And Cant. 5. 9. 10. When the spouse was asked what her beloved was more than other beloved, she answers My beloved is white and ruddy; the chiefeft of ten thousand, and goes on in a most amorous description of his personall excellencies to the end of the Chapter, and then concludes thus, v. 16. He is my portion, my love, yea, he is altogether lovely; this is my beloved, and this is my freind, O Daughters of Ierusalem.

2. The excellency of his name. See Cant. 1. 3. Because of the savour of thy sweet ointments, thy name is as an ointment poured forth, therefore do the Kirgins love thee. Thou shalt call

call his name *Jesus* was the appointment of God himself by his Angell Mat. 1. 21. *Sweetest saving name*, Bernard saith of the *ables* of it, and much more of the sense of that it is *mel in ore, melos in aure, jubulum in corde, honey to the mouth, musick to the ear, rejoycing to the heart*; observe what the Apostle saith Hebr. 1. 4. *Being made so much better than the angells, as he hath by inheritance obtained a more excellent name than they.* *unto which of the angells sayd he at any time thou art my son, this day have I begotten thee. And again I will be unto him a father, and he shall be unto me a Son.*

We through his sonship, are made, and called *Sonnes and daughters of the Lord God Almighty*, that's the new name that's given with the *white stone* to them to whom it is given, *cate of the hidden Manna*, but ther's a difference betwixt his sonshipp and ours, his by nature and inheritance, ours by grace, and by adoption, and therefore the Apostle saith expressly, he had a name given him above all names, not only a name of glory in relation to God, his only begotten, and only beloved, but a name of grace relating to us, that name of *Jesus* at which every knee must bow, things in heaven and things in earth, and things

under the Earth &c. Philip. 2. 9, 10, 11. Which Scripture intends not that we should place the old superstitious sink-apace to the syllables of his name, as the Church of Rome hath imposed unto such as fate in darkness and the shadow of Death in the rise and reign of Antichrist, this were to dishonour his name in making an Idol of it, but our hearts, and the knees of our soules must bow in an awfull reverence and subjection unto the sense, and spirit of that glorious and fearfull name, the Lord our God, and that gracious and sweet name, the Lord our Righteousness.

3. The excellency of his Portion see Hebr. 1. 2. God hath appointed him to be heyre of all things. David brings in his Father speaking thus unto him Ps. 2. 8. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the Earth for thy possession. No King was ever so rich in subjects and dominions as this royall King Jesus, the King of Saints, the King of Kings, and Lord of Lords. All things are given unto me of my father said Christ. Luk. 10. 22. And all power is given unto me in Heaven, and in Earth. Mat. 28. 18. Well did the Apostle pray for his Ephesians, Eph. 1. 18. That their eyes might be enlightened to see what

what the riches of Gods glorious inheritance are in the Saints (i.e.) Christs riches in having the Saints for his Portion, or rather the Saints riches in having Christ to be their portion and inheritance.

4. The excellency of his offices, who was the King, Priest, and Prophet of his Church. The Apostle saith that the Lord Christ is made to us by his father *Wisdom*, and *Righteousness*, and *Sanctification* and *Redemption* Cor. 1. 30. *Wisdom* in his propheticall office, *Righteousness* and *Sanctification* is his Priestly office, and *Redemption* in his Kingly. In this respect the Christ or anointed one of God is said to be anointed with the oyle of gladness above his fellows.

There have been such as have been Kings and Priests, and such as have been Kings and Prophets, but the Son of God was a King and Priest and Prophet, in respect of which offices he's a Saviour to the uttermost. Hebr. 7.

5. The excellency of his Purchase, having purchased heaven for his elect, and them from heaven, and both by his blood, ye were redeemed saith the Apostle with corruptible things, as gold and silver, but with the precious blood of Christ, as of a Lamb without blemish and without spot. 1. Pet. 1. 18, 19. Heaven



a donative to us, but a purchase to Christ, it cost him so dear of purpose that it might be cheap to us, he dyed for our sinns, and rose again for our Justification. He dyed to purchase repentance and remission of sinns, and to bring us again to Communicate it, to bring life, and immortality to light through the Gospel.

6. The excellency of his Power. He hath not only bought off his redeemed ones at a dear rate, but he doth also fetch them off with a high hand. Some slaves among men are redeemed by price, and ransome, some by power and rescue, The slaves of sin and Satan need both. Christ having payd his life for them, and shed every drop of his dearest blood; he must also put out the power of his omnipotency to rescue them from the strong man armed, Luke. 11. 21. and therefore such as are pull'd from the Lyons paw, and snatch'd like brands out of the fire, they are sayd to be made believers by the exceeding greatness of Gods power, and according to the working of his mighty power. Eph. 1. 10. and when they are fetcht off from their hard heart with an high hand, they are kept by the same hand of omnipotency from returning again unto their folly; according to that saying. 1. Pet. 1. 5.



*They are kept by the power of God through faith unto Salvation.*

We come next to reason out the Excellency of *Iesus Christ*, and he will appear to be the most Excellent and highest good for the few pregnant Reasons,

1. *Because he is so in the Fathers account.*
2. *Because he is really so in himself.*
3. *Because he is so to us.*
4. *Because he is so in the Saints account.*
5. *Because he makes all other things good.*

And therefore for all these reasons ought to be so in ours; hearken attentively, & give up not only your *ears* but your *understanding* and *hearts*, while I endeavour to speak with the *spirit* and with the *understanding* of your *reasonable Soules* of these reasons in their order.

1. Reason. *Because he is so in God the Fathers account.* What ever men think, God is only wise, and only able to put a right estimate upon *Chr. st.* Little heed is to be given to the judgments and sayings of men after the flesh in this matter, the most *Worldly* wisdom

are more than purblind, and the lower sort  
overwhelmed with utter blindness, and such  
darkness as cannot be felt in this matter;  
We may ask the Apostles Question, *where is  
the wise? where is the disputer? hath not God  
foresatuated the wisdom of this world?*

And we may return answers to such Que-  
stions in his own words. *Eye hath not seen,  
nor eare heard, nor hath it entred into the heart  
of man &c.* I. Cor. 2. 9. & v. 14. of that Chap.  
the naturall man, *ψυχικὸς ὁ ἀνθρώπος* &c. recei-  
veth not the things of the spirit of God for they  
are foolishness unto him. *Κὶ τὰ ἀποκαλυφθέντα  
οὐδεὶς δύναται γινῶσκειν* neither can he know them (his eyes & heart are  
shut up under a naturall impossibility) because  
they are spiritually discerned. We may say  
of our selves in respect of the uttermost pos-  
sibility of the naturall man in David's words,  
*with knowledge is too wonderfull and excellent  
for me, I cannot attain unto it.* The know-  
ledge of Christ and the learning of Christ, is  
an *ars*, an art, by it self, the only art that  
makes wise unto salvation. This is Eternall  
life, that they know thee the only true God, and  
Jesus Christ whom thou hast sent. Joh. 17. 3.  
and though it be so much undervalued by the  
men of the world, that they will give them-  
selves no time but by the by, and what the  
world

world and flesh can spare to think of Christ and their soules, and the things of heaven, and eternity, yet if with the prodigall they come to themselves, they will take sin and shame unto themselves, and with David foole and bebest themselves, for their carlinesse. So foolish was I and ignorant, even as a very bruite before thee, or if they awake from their dead sleep of security till they drop into hell, then they will cry out, *insensati?* O fooles that we were to count preaching foolishness, Oh beasts and beelzebubs that we were to count holiness and Exe walking madness. Therefore as we would not goe to a blind man to ask his judgment concerning colours, so let us not goe to a worldly, or Carnall man to ask his judgment of the Excellency of Christ; or if we should I believe ther's not one of a thousand to be found but will tell you, and give it under his hand that Christ is more Excellent than the profits of the world, and all the pleasures of the flesh, though his practicable judgment be croffe leggs with his speculative, and we may write upon his largest conceits,

————— *Video meliora proboq;*  
*Deteriora sequor.* —————

*The good which I allow, I choose not, the Evill which I condemn, that I practise.* But if we would take a true estimate of the Excellency of Christ, lets go to School to St. Paul, and he hath told you, *he desired to know nothing else but Jesus Christ and him crucified,* as you heard in the first Scripture testimony that we gave of this truth, 1. Cor. 2. 2. and *to have nothing else to his portion,* as you heard in the second place, Phil. 3. 7. But why should we thus spend time in circumlocution, We have a *sure word* and testimony from heaven in that articulate voice that came from thence, when Christ by Baptism was separated, and as it were ordained to office, Mat. 3. 17. *This is my beloved son in whom I am well pleased.* Speak out Sirs, and declare your thoughts, Is God wisest, or are men wiser than he? If men be so, then the worldlings *Diana* may be cryed up, or the voluptuous mans *Idol* of Carnall-flesh may be set up and worshipped, and according to mens severall fancies and interests some may give their voice for one vanity and some for another. But if God be wisest (*and let God be true and every man a lyar*) then let all *Demons* fall down before the ark, and let all other Excellencies give place to Christ, O  
C know



know, sinners, that next to Gods own infinite and Eternall being, he loves his Coeternall, Conſſentiall, and Coaquall Son, yea, with the highest love of sweetest complacency, and everlasting delight: observe the indeering names by which he is called in the word, *primogenitus*, and *unigenitus*, first begotten and first beloved, onely begotten, and best beloved, as Lemuel's mother did run division, and ring the changes concerning her son, her Fididial or only beloved Salomon Pro. 31. 2. What! my Son, and the Son of my womb! & what! the Son of my vows! We may imagine God the father speaking more Excellent things of his Son.

What my Son! My only Son! My beloved Son! My onely beloved! My Benjamin. The Son of my right hand! The Son of my great, and eternall designs! In whom I have elected my secret ones, by whom I will call my elected ones, for whom I will justify my called ones, in whom I will reconcile, adopt, and sanctify my justified ones, and with whom I will glorify all them that are Sanctified! The main hinge and key of all my predestinating purposes! The Secretary of all my Counsells. The almoner of my grace, and the heyre, and lawfull inheritour of my glory! My Son, who art the expresse image of my person! and

in whom all fullness dwells: Yea, the fullness of the Godhead dwells bodily. When a father hath many Sons, the Sea of his love divides it self into many drilling streames, and he divides himself amongst them all. But when he hath but one, all the streames of his affection do unite into one mighty undivided torrent. Though Christ (*that thought is no robbery to be equall with God*) were *terra filius* by condescension, in his humanity, which was the foot of Jacob's mysticall Ladder, which stood upon the earth; Yet he was *Dei filius*, & *heres cæli*, God's Son, and heyre of heaven in respect of his divinity, which was the top of that visionall ladder that reacht heaven. And though he appeared in fashion as a man, and took on him the form of a Servant, and humbled himself, and became obedient to death, even the death of the crosse, yet observe what golden ore the prophet Ilay mixes with this seeming refuse rubbish, Ilay 53. 7, 8. He was oppressed, he was afflicted, yet opened he not his mouth, he is brought as a lamb to the slaughter, and as a sheep before her sheerers is dumb, so he openeth not his mouth. He was taken from prison and from judgment (i. e.) He was taken out of the world by imprisonment and judgment, as a Malefactor, but observe what follows, *Who*

shall declare his generation? (i. e.) his generation is matter of wonder and astonishment to men, and angels, they may run to their wits end in considering of it, and when they conceive him to be *God of God, and light of light*, this light will so dazle them, that they will be blinded with it, and will be ready to confesse with *Symonides the philosopher* of his conceivings of God, when he had first taken day after day to consider of it, he told *Hiero the Syracusan King* that put the Question to him, that the more he studied it the lesse he knew, and was blinder in the Mystery at the last daies end than he was at the first; And let not us think (*poor low-spirited sinners as we are*) that this Son of God, of whom you have heard such excellent things (*yet one halfe is not told you*) that he was thus wonderfully begotten by his father before all worlds, and so wonderfully received by the holy ghost, and born of the *Virgin Mary* in the fullness of time, only, or chiefly to bring such inconsiderable nothings as we are to glory. No no, flatter not your selves, *Sinners*, though this is a comfortable appurtenance unto Christs comming in the flesh, and such as considerate, and meditationall believers would not exchange for the wealth and glory

glory of a thousand worlds, yet the foundation of Gods design is laid higher, not in our glory but in his own; *To the glory of his grace*, Eph. 1. 6. Not in our glory, but his Sonns, we may borrow *Peter's* words to the men of *Israel* that admired the miracle of restoring sight to the blind man, Acts. 3. 13. *Ye men of Israel why marvell ye at this? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers hath glorified his Son Jesus &c.* And observe how the Apostle gives his sense of it, Phil. 2. Where after he made mention of his sufferings v. 7, 8. He falls presently upon the mention of his Exaltation. v. 9. *Wherefore God also hath highly exalted him, and given him a name which is above every name &c.* Yea, and that great and terrible day of judgment is chiefly appointed for the Exaltation of Christ; then shall it be said of his Enemies that would not that he should reign over them, *bring them out & slay them before me.* The Apostle hath a flaming place to that purpose, 2. Thes. 1, 7, 8. *The Lord Jesus shall be revealed from heaven with his mighty angells in flaming fire rendring vengeance to them that know not God, and that obey not the gospel of our Lord Jesus Christ. Who shall be punished with everlasting de-*



*struction from the presence of the Lord, and from the glory of his power. When he shall come to be glorified in his Saints, & to be admired in all them that believe. Where you may run and read that the high design of the generall judgment day is to glorify God in his mercy, and justice, to glorify his grace in his saved ones, and his justice upon them that perish; and with his own glory which is so due unto him, he hath twinn'd the Exaltation of his dear Son, that he may be glorified in his Saints, and admired in them that believe. And so much shall suffice for the first Reason of Christ's excellence, because he's a dear Son and precious in God the father's account.*

*2. Reason. Because he is really so in himself, excellent, most excellent, more than superlatively Excellent, more than tongues can speak, or hearts can think. Christ is the Centre in which all the lines of Excellency do meet. He's the Ocean into which all the rivers of Excellencies do unload themselves: He deserves never to be mentioned but in the midst of his fullness, The fullness of Christ: Nor to be named without his riches. The riches of Christ. The riches of his fullness, and fullness*

of his riches. I could here rather spend my self in *thinking* and *admiring*, than in *speaking* and *speaking* short, for so I must, since I am cast upon a *subject* that is *unutterable*. Oh for some of the *Apostles* *sublimated* *conceptions* when he was caught up into the *third* *heaven*, so I might bring down some of his *ἀπρὸς ῥήματα* 2. Cor. 12. 4. *Wordless words*, but what would that avail, if when I had brought them down, I could not bring them, *forth*, I could not utter them, I can think much more than I can speak, but Christ's excellencies do infinitely excell all that I can think, yea, all that can be spoken or thought of them; He were but a poor Christ if the tongues of all the learned in the world, or Angells in heaven were able to give you a full description of his Excellencies. Yet I shall endeavour to do an office like unto the *faithfull spies* that were sent into *Canaan*, bring you a cluster that may give you a taste of the *Lands* *flowings*, or *overflowings* rather, for if in any thing *heavens* *measure* be heaped up, shaken together, pressed down and running over, it is in giving out Christ unto believers, out of whose fullness we are all receivers, and grace for grace, Joh. 1. 16. Whilest we are gathering up particulars, we shall be like the Bee that flies from

*flower to flower* to make a Collection of all sweetness; But when we come to Christ we are like *Bees* landed at their full *hives*, and dwelling in the midst of their riches; attend whilst I fly from one *Similitude*, or *shaddon* Christ to another, as from *flower to flower*, to gather you together a *Confluence of Excellencies*, and then we will lay up all our hony together in the *hive*, and terminate all our excellencies in Christ.

Now let us but cast about, and scan the excellence of those things to which Christ is compared (of which we must say notwithstanding

*Sic parvis componere magna solebam.*

Its but a comparing great things with small) and there we may have some dimme resemblances of the super-abounding Excellencies that are in Christ.

1. Do you count *life* excellent? Though the spirituall man hath found things that are more Excellent, and can say with the prophet *cease ye from the man whose breath is in his nostrills, for wherein is he to be accounted of* Isay. 2. ult. and can which David tell God that *his loving kindness is better than life*, yet the naturall man, that counts death the King of feares, and as the Prince of Philosophers

of all it Φοβεῖν φοβεῖσθαι *the most terrible*  
*of terribles*, he hath life in highest account, he  
 esteems it (if his practise be a right measure  
 of his judgment) higher than God, than  
 Christ, than the Salvation of his soul; Let  
 the *Divell be his interpreter for once*, Who is  
 too well acquainted with the waies of the na-  
 turall man, & he speaks thus of him, Job. 2.  
*4. Skin for skin and all that a man hath will he*  
*give for his life.* Why, if life be to be accoun-  
 ted Excellent, then Christ is a believers life.  
 In the *old Adam* we are all dead, being brought  
 into the *new Adam* we are made alive. He that  
 hath the Son hath life, & he that hath not the Son  
 hath not life. 1. Joh. 5. 12. & the Apostle sayth  
*our life is hid with Christ in God.* Col. 3. 3.  
 2. Do you count your soules Excellent?  
 Though the naturall man prize life above his  
 Soul, yet the spirituall man values his soul  
 above his life, yea, and above all things in the  
 world, having learnt of the Saviour of soules  
 to make that part estimate, who asks that  
 double question in one breath, Mat. 16. 26.  
*What shall it profit a man to gain the world, if he*  
*lose his soul? Or what shall a man give in*  
*Exchange for his Soul?* Why if the soul be  
 to be accounted excellent, then Christ is, for  
 the Apostle speaks of him as of his very  
 soul,



soul, *Not I but Christ liveth in me.* Galat. 20. What the soul is to the body, the same Christ unto the soul, *anima est vita corporis Christus anima.* The soul gives life to the body, and Christ to the soul, the separation from the soule is the bodies death, and a separation from Christ is the soules death. But observe what an high esteem the gods have had of their Soules, *Jacob* called his soul *his glory.* Gen. 49. 6. And *David* called his *Darling*, and so should believers account Christ, as their own Soules, and love him. *Jonathan* was said to love *David*, as his own Soul, yea, they should call him their glory, and count him their *Darling*.

3. Do you count a *Feast* excellent? A feast is made up of all manner of varieties and dainties; Its a contribution of creatures from ayre, Earth, and water, the fowles of the ayre, the beasts of the earth, and fishes of the sea are summoned to pay their tribute to our feasts. And Christ is not only a believers food, but a believers feast. Its not only satisfied by Christ. *My flesh is meat indeed, and my blood is drink indeed,* Iohn. 6. 55. And the spirit, to him that overcommeth will I give to eat of the hidden Manna, Rev. 2. 17. and the spirit and bride say come, and let him that heareth

heareth say come, and let him that is athirst come, and let whosoever will come and drink of the water of life freely, Revel. 22. 17. But its sayd moreover that God makes a feast in his holy mount, a feast of fat things full of marrow, and wines upon the lees well refined, Isay. 25. 6. And gossell-provisions are compared to a King making a Marriage feast for his Son, Mat. 22. 2. and Christ is the Marrow, and the Wine of this feast, yea, the banquet, musick and complements of all its excellency.

4. Do you count royall robes, or gorgeous apparrell excellent? Oh how taking are such gold and silver trappings with the Sons, and Daughters of pride? Why Christ is sayd to be a believers cloathing, Rom. 13. 13. Put ye on the Lord Jesus Christ, they are cloathed with the seamless coat of his righteousness, and the woman cloathed with the Sun. Revel. 12. 1. is none other than the Church in her members cloathed with Christ, the Kings daughter that is all glorious within, even that cloath of silver, and cloath of gold which are lookt upon as sumptuous and glittering ornaments are but raggs to this.

5. Do you count the water of life to be excellent? What would not a fainting, sinking,

ing, *dying man* give for a rich, and soveraign *cordiall*? Why Christ is such, yea, the very *quintessence* of all that's *cordiall*, who will not only give *health in sickness*, but *life in death*.

6. Do you count *joy* to be excellent? It is a most reviving passion, even like *life from the dead*. Ask a man that hath been under the sentence of death by some dangerous and desperate sickness: Ask a Mother when she is delivered from the pangs of *travell*, which she thought would cost her her life: Ask a malefactor or Traytor that hath recieved his pardon at the block or Gallows, or a slave when he is newly redeemed and released from that hell upon earth, *The Spanish Inquisition*, or *the Turkish Gallies*: they will give you a shadow of it, but a believers joy in Christ is greater, even greater than joy in *harvest*, and greater than his that findeth the greatest spoiles.

7. Is gold accounted excellent? Yea, it is too much set by, by such as will sell soules, and Salvation and all for it. Why Christ is compared to gold tryed in the fire, Revel. 3. 18. *I counsell thee to buy of me gold tryed in the fire that thou maiest be rich.* (i. e.) that summe which Christ hath payd for a believers ransome, his passive obedience in undergoing the

the curse of the law for them, and his active in fullfilling the righteousness of the Law for them.

8. Do men esteem of a Crown, the Embleme of Majesty; though I read of one that sayd, If men did but know what a Crown of thornes and cares did line a Crown of gold, no man would stoop to the ground to take it up, yet it looks lovely in the Eyes of such as affect Supremacy; and Christ in the word is sayd to be a believers Crown. If that place will not carry it, Revel. 3. 11. directed to Philadelphia, hold fast that none take away thy Crown. That Phil. 3. 14. will carry further, even beyond all the Kingdoms of the world and glory of them, I presse forward towards the mark for the prise of the high calling which is in Christ Jesus. And that 2. Tim. 4. 8. Hencefarth is laid up for me a Crown of Righteousness, which the Lord the righteous judge shall give me at that day, and not to me only, but unto them also that love his appearing.

9. You do count Jewells excellent and the best part of your treasure, they do out-weigh gold and silver, and are lookt upon as prizes fittest for princes; And Christ is that pearle of great price which so prevailed with the rich Merchant



*Merchant to sell all to purchase it. Mat. 13. 46. And that hid treasure, which when it was found, the finder sold all his estate to buy it. Mat. 13. 44.*

10. Do we not count highly of the first-born, the first times did that gave him the priority in the family, the priests office, and the double portion. And Christ is called the first-born among many brethren, the first born that ever came into the world by such a miraculous conception. The first-born from the dead, that ever rose by his own power. And the first-born in the Kingdom of heaven that entered there in his own right; Yea, the first in dignity among all that congregation of the first-born that is now in that Panezyricall assembly, which is in heaven. Hebr. 12. 24.

11. Have we not high thoughts of the Sun among the Creatures? What would the world do without it? And surely the world can better be without the Sun, than the Church without Christ, and David tells us the Lord is a Sun, Ps. 84. And nothing is more known by its proper name, then the Son of God by that glorious name, The sun of Righteousness, The Church in reference to Christ is called the Moon, Cant. 6. 10. Because as the Moon shines by the Sunns light, so doth the

13. The Church by Christs, and in this respect also Christ is sayd to be the husband, and the Church the wife, because *uxor splendet radiis mariti*. The wife is indowed with her husbands riches and honour.

12. Is not a shield much set by? It was surely by the ancients, which did defend themselves with shields, and David saith, the Lord is a shield as well as a sun. Ps. 84. 11. And God sayth unto Abraham, fear not Abraham, I am thy shield, or thy buckler, and thy exceeding great reward. Gen. 15. 1. Its storied of Epaminondas a valiant Warriour, that having sustained great losses in war, when the report was brought to him, he presently demanded, but whats become of my shield, is that lost too? no sayd the messenger that is safe, then he concluded that he had lost nothing. So should believers concerning Christ, whatsoever they lose, though their riches, pleasures, friends, liberties, lives, yet if they can but keep Christ, he alone will recompence all losses.

13. Because you shall have more than a full Fury of Testimonies, and measure with advantage. Do we not count much upon a sure foundation, and lay the whole stresse of the building upon it? Surely Christ teacheth us to

to do so when he mentions building upon the rock and sand, Mat. 7. 24, 26. And so doth the Apostle when he saith, *Other foundation can no man lay than that which is layd, and the foundation is Christ.* 1. Cor. 3. 11. Which is the very scope of my Text lookes this way and I need not insist longer upon it. Behold *I lay in Zion a chief corner stone, elect and precious, and whosoever believeth in him shall not be ashamed,* and then infers. *To you therefore who believe he is precious.*

Having now ascended by degrees to a high mount of excellencies, though we should see Christ transfigured with Peter, James and John, We will not cry *bonum est esse hic*, it is good for Christ to be with us, but it's better to be with Christ, yea, best of all, I desire to be dissolved and to be with Christ which is best of all, Phil. 1. 23.

Let us look back from this mount, and take a prospect of the steps that we have trodden.

1. *Life is the most excellent of all Temporal things.*
2. *The soul is the most noble part of man.*
3. *A Feast is the most excellent of entertainments.*

4. *Robert*

4. Robes of ornament are the most excellent clothing.

5. Cordialls are the most excellent of Physick.

6. Joy is the most excellent of the passions.

7. Gold is the most excellent of metalls.

8. A Crown is the most excellent of ornaments.

9. Jewells are the most excellent part of a Crown.

10. The first-born is the most excellent of the family.

11. The Sun is the most excellent of inanimate Creatures.

12. A shield is the most excellent armour.

13. A sure foundation is the most excellent part of the building.

Do not all these excellencies prove that Christ, who is compared to all these, is the most excellent good?

It were easy to be endles in the excellencies of Christ; he's ἀρχηγός καὶ τελειώτης

beginner and finisher of our faith. Hebr. 12.

2. Yea, he's beginning, middle, and end. Rom. 11. 36. Of him, and through him, and to him are all things.



1. *Of him* tanquam ex principio.
2. *Through him* tanquam medium.
3. *To him* tanquam ad finem.

1. *Of him* as of their beginning.
2. *Through him* as through their meanes.
3. *To him* as to their end.

Christ is the *Inprimis* of a believers bill, for thus it runs. *Inprimis Christ. Item promises*, then *grace, mercy, peace*, and at last *joy unspeakable and glorious*. And he's the Omega as well as Alpha, the last as well as the first of a believers care, *to have Christ with us in grace, and holiness is the first*, and *to be with Christ in glory and happiness is the last*. Yea, he's the very upshot, and summe totall of a believers account, as once a Martyr sayd, *Christum & omnia: Christum & omnia*. Give me Christ and I have all.

*Si Christum discis nihil est si cetera nescis.*

*Si Christum nescis nihil est si cetera discis.*

He is the field that contains the *hid treasure*, for in him are hid all the treasures of *wisome and knowledg*: Yea he's the *hid treasure* its self that is hid in the field of the word; The Jewell in that Cabinet, the hid-

en Manna that descends in that dew: Ob-  
 erve and see whether he be not placed as the  
 exord of all that Panegyricall pompe, as a  
 spect-meat in the end of a feast to make up the  
 believers mouthes, Hebr. 12. 22. 23. 24.  
 See are come to mount Syon, and unto the City  
 of the living God, the heavenly Jerusalem,  
 and to an innumerable company of angels, To  
 the generall assembly, and Church of the first-  
 born which are written in heaven, and to God  
 the judge of all, and to the soules of the just  
 made perfect, now it follows, and to Jesus the  
 Mediator of the new Covenant &c. That's  
 the altitude, the very apex that culminates a  
 believers happiness: Some make vision the  
 height of blessedness, and therefore call it the  
 vision beatificall; but fruition is a step beyond  
 that, for what will it profit a traveller to see  
 rich Countries wherein he hath no portion,  
 or a measurer of land to know the borders of  
 another estate; And here is a step beyond  
 both vision and fruition, that all is seen and  
 enjoyed through Christ, nay that they have  
 pardon and life, and God and Christ with  
 them, that they have gifts and giver and all.  
 Oh how should believers look for, & long for,  
 & pray for, & live for, & strive, & wrastle &  
 fight for that blessed time, when Christ shall

be revealed, and they shall not only be *with him but like him*, and see and enjoy him *as he is*. 1. Joh. 3. 2. and so much be spoken of the second Reason, which was both so full and sweet, that blame me not if I have played loath to part.

3. *Reason. Because he is so to us: Lord thou art good and doest good saith David.* Ps. 119. 68. and so may we say to Christ. If he were never so excellent in himself, yet if he were not so to us, selfish man would overlook all the other as nothing; but it will appear that Christ hath been exceeding good to us, if we take into close consideration three things which shall be the amplifications of this reason.

1. *What he hath been for us.*
2. *What he hath suffered for us.*
3. *What he hath done for us.*

1. *What he hath been for us:* Well may we put on David's resolution to be *more vile for the Lord*, when we consider how vile he hath been for us. He that *thought it no robbery to be equall with God*, humbled himself, and became obedient to death, even the death of the crosse, take notice of that double death, those

those 2 deaths in one, death and the most shamefull and painfull death: death, even the death of the crosse, *Exinanivit seipsum*, he in whom all fullness dwelt emptyed himself, he layd aside the excellency of his glory that he might advance the excellency of his grace: he made his glory obscure like the Sun in a cloud, or ecclips'd, to make his grace glorious. The Evangelist speaks all when he sayth Joh. 1. 14. *The word was made flesh*; he doth not say God was made man, but the spirit calls him *the word* to shew how great he was, and further sayth he was made flesh, a word of diminution to shew how mean he was: *Quantus erat ut deus, quantillus ut homo*, to shew how great he was as God, and how little he became in being made man. He took on him the form of a servant, and was sold at the rate of a slave, being valued at 30. pieces of silver. and for this cause God hath exalted him. Phil. 2. 9. and for this cause we should exalt him, and should say. *Quantò pro nobis vilior, tantò nobis charior*, Oh holy and blessed Saviour, the more vile thou didst become for us, the more dear shalt thou be unto us.

2. What he hath suffered for us. The foregoing consideration spake to this likewise, shewing what he was, and what he suffered:



God's coequall humbled himself, that sheweth what he was; and suffered death even in death of the Crosse, that sheweth what he suffered. The Apostle saith, Gal. 4. 4. *When the fullness of time was come, God sent forth his Son made of a woman, made under the Law, to redeem them that are under the Law, that we might receive the adoption of sonns. In which words are contained.*

1. *The fullness of time.* When the fullness &c.

2. *The fullness of Love.* God sent &c.

3. *The fullness of obedience,* both active and passive. Made under the Law. (i.e.) undergoing the curse of the law passively, and fullfilling the righteousness of the Law actively.

4. *The fullness of blessedness,* that we might receive the adoption of Sonns.

The prophet saith *he was broken for our sinns, bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed.* Isay. 53. 5. and the Apostle sayth *he dyed for our sinns, and rose again for our justification.* Rom. 4. 25.

3. *What*

3. *What he hath done for us, and the things that he doth for us are of 2. sorts.*

1. *The things that he doth for us.*
2. *The things that he doth in us.*

*The first is that that is done for us, Justification.*

*The Second are the things that are done in mortification and sanctification.*

1. *The things that he hath done for us without us, besides that which hath been sayd of his sufferings which are ingredient into our justification, he hath fullfilled the righteousness of the Law, that he might be The Lord our Righteousness.*

2. *The things that he hath done for us within us: He puts out his omnipotency to make us new Creatures, and takes away the stony hearts out of our bodies, and gives us hearts of flesh; he powres clean water upon us to make us clean, clenses us from our idolls and filthiness, He kill's our sinns and corruptions, and quickens our graces; he breakes us with the hammer of his law, melt's us with the fire of ordinances, casts us into the mould of his word, tries & purifies us in the fornace of afflictions: shaking us by the spirit of bondage, seiling*

us by the spirit of adoption, that we may be vessells of mercy fitted for glory; It's the mighty power of God, and the vertue that goes out from Jesus Christ that doth effect this.

4. Reason. Because he is so in the Saints account. They are ready to proclaim him to be optimus, maximus, bigg'st and best: What Balaam the false prophet spake in a bragging bravado. Num. 24. 3, 4. Balaam hath sayd, and the ma. whose eyes are open hath sayd: He hath sayd which heard the words of God, which saw the vision of the allmighty, falling into a transe, but having his eyes open. How goodly are thy Tents, O Jacob, and thy Tabernacles, O Jsrael! I may say, and much more to our present purpose: Many a prophet hath spoken, yea, God hath spoken it by the univocall consent of his holy prophets which have been since the World began. The Evangelists, Apostles, and believers of all ages, who have had their eyes open, & have seen the visions of the Allmighty; Even those that have been taken up into the third Heaven in Divine raptures they have sayd, How goodly is thy Saviour, Oh Jacob and thy Redeemer, O Jsrael. He is the light to lighten the Gentiles, and the glor

glory of Israel: Oh how goodly is that *Light*, that true *Light*, that *Light of Light*, That *Son of the father of Lights*, that *lightens every one that comes into the World*, or rather every one that comes out of the world to Christ, for he came to his own and his own received him not, and this is sayd to be the *World's condemnation* that *Light is come into the World*, and men love darkness more then *Light*. That a Saviour is come unto the world, and yet Soules will not flock unto this Saviour.

But we must chiefly intend our matter in hand, which is to acquaint you what account Christ hath allwayes been had in with his Saints, who is called *King of Saints*, and is sayd to have a *rich and glorious Inheritance in the Saints*. Eph. 1. 18. (*i. e.*) he glorying in his Saints and accounting them his portion, and his Saints glorying in him, and taking him to be their Inheritance, and their *mutuall Covenant complacency* in one another when they can say with the spouse, *My beloved is mine and I am his*.

Now to fetch it *ab origine*.

1. Christ was present when Man was made.
2. Christ was promised when Man was marr'd.
3. Christ is president when Man is new made.

1. Christ



1. Christ was present when Man was made *The faciamus hominem* comprehend him. Gen. 1. 26. Which the Rabbines say is God and his Counsell, or as others of them God and his judgment. Hall alluding to the lesser shanedrin, as it is conceived, which consisted of 3. neither more nor lesse; or if he were not taken in there, The Evangelist explain, Joh. 1. 3. *All things were made by him, and without him was nothing made that was made.*

2. And as Christ was present when Man was made, so he was promised when Man was marr'd; When the curse was denounced against the serpent, and before it was denounced against the woman and the man, was promised that *the seed of the woman should break the Serpents head.* Gen. 3. 15.

3. And Christ is president when Man is new made; as the Apostle doth fully testify when he saith *if any be in Christ he is a new Creature.* 2. Cor. 5. 17. He was the promised seed mentioned by Moses, not only in Adam's, but in Abraham's case, in reference to his son Isaac, the seed in whom *all Nations should be blessed,* Gen. 12. 3. In the Law given by Moses, every ceremony points,

Christ

Christ, and therefore it is called the *Few's* gospel, and St. Iohn sayth, though the *Law* was given by *Moses*, yet *grace and truth* came by *Iesus Christ*, he was the substance of those *shaddows*, and the *truth* of those *types*. And if we do but read the *ceremoniall Law* with that *Evangelicall Comment* the *Epistle to the Hebrews*, you will find that that *delates* most *methodically* upon the *person*, and *natures*, and *offices* of *Iesus Christ*. And it's there further testified of *Moses* that he esteemed the *reproach of Christ* greater than the *treasures of Egypt* Heb. 11. 26. (i. e.) the *worst* of *Christ* better than the *best* of the *World*, for *Egypt*, was called *sumen totius orbis*, the *Navill*, or *granary* of the *World*.

It's further sayd John 8.<sup>th</sup> 56. that *Abraham* desired to see *Christ's day* and rejoiced to see it.

Hee's called the *Star of Iacob*. Num. 24. 17.

The *root of Jesse* Isay. 11. 1.

*David's Lord*. Psalm. 110. 1.

The *Branch*. Isay, 11. 1. Isay. 4. 2.

The *glorious rest*.

The *desire* of *Nations*.

The *King in glory*. Psal. 24. 7, 9.

The *Lord our Righteousness*. Jer. 23: 6.

The

The most Holy. Dan. 9. 24.

David ownes him as his Lord, and in his Psalmes writes at large of his *Prophetical*, *Priestly* and *Kingly* office, take a tast of it from Ps. 110.

Salomon writes a book of him. That *amorous* song of his, the beginning whereof begett the kisses of his mouth, and proclaimes his love to be better then wine. Cant. 1. 2. And complaines (speaking in the person of the Church) that he was *love-sick*, for the bridegrooms flaggons, and wineseller, and apples, comparing him to all things that were amiable, and when he was run out of breath, 'proclaiming him to be *totum amabile*, altogether lovely. Cant. 5. 16.

Isay the prophet speaks loftily of him. Isay. 9. 6, 7. *Unto us a child is born, unto us a Son is given, and the goverment shall be upon his shoullder, and his name shall be called wonderfull, Counsellor, The mighty God, The Everlasting father, The prince of peace, Of the increase of his government and peace there shall be no end, upon the throne of David and upon his Kingdome to order it, and to stablish it with judgment and with justice henceforth, and for ever.*

Foh

*John the Baptist sprang, and as it were danc'd for joy in his Mothers womb at the Virgins visit, Luke. 1. 41. and afterward gloried that he must decrease in Christs increasings. Joh. 3. 30.*

The *Evangelists* make him the subject of all their writings, and fill their Gospel with the history of his *Conception, Nativity, Life, Sermons, Miracles, Sufferings, Death, Resurrection, Ascension, and Session, and second Coming*. They declare at large that he was such a *Preacher* that he spake as never man spake, *Iohn. 7. 46.* And the gracious words that proceeded out of his mouth, caused wonder and astonishment. And that he was such a *mighty worker*, that he wrought as never man wrought, it was concluded that no man could do such miracles except God were with him. *Iohn. 3. 2.* And the Evangelist *John* concludes, *Ch. 21. 25.* *There are many other things that Jesus did, the which if they should be written every one, I suppose that the world it self could not containe the books that should be written.*

The lifting up of the *Serpent* by *Moses* in the wilderness was but an Embleme of *Christs* lifting up upon the *Cross*, and in that according to his prediction he drew all  
Eyes



Eyes and hearts after him as their *Physitian* to heal them, and their *Jesus* to save them.

What *Paul* thought of him hath been observed from 1. Cor. 2. 2. Where he desired to know nothing else but *Jesus Christ*, and him crucified, and from *Philip*. 3. 7, 8. Where he accounts of all as dung and dross in Comparison of the excellency of the knowledge of *Christ Jesus* &c.

And what *Peter* thought of him is manifest from my Text, that he is the *chief corner stone*, and *pearle of price*. The Church is sayd to be built upon the foundation of *Prophets and Apostles*, *Jesus Christ* being the *head corner stone* Eph. 2. 20.

Yea, the mouthes of all the *Prophets and Kings*, and *Righteous men*, of all the *Evangelists*, *Apostles*, *Martyrs*, *Teachers*, *believers* have spoken reverently, and magnifyingly of *Jesus Christ*. Should I run through the whole book of God, I should be confounded in the search.

Take this for a brief account. He's the *Alpha and Omega*. Yea, *beginning, middle and end and all*. He's the *Alpha* of *Genesis* for the Scripture. *Hystory* begins with him. *In the begining God created. That is Christ*

for

or one. Iohn. 1. 3. *All things were made by him, and without him was nothing made that was made. He's the summe and Epitome of Law and Gospel. The Law is but our Schoolmaster to bring us unto Christ, and the Gospell is but our Tutor, when we are brought to the university to lead us through principles, and practise to perfection.*

And as he is beginning and middle, so he is end to. The Omega of the Revelation as well as the Alpha of Genesis, for the Bible concludes with this invocation, Revel. 22. 3. *Even so come Lord Jesus, come quick-*

5. Reason. Because he makes all other things good unto Believers. Unto the pure all things are pure (i. e.) unto those that are in Christ Jesus, justified, and sanctified. But unto them that are defiled and unbelieving nothing is pure, but even their minds and conscience is defiled. Tit. 1. 15. Christ is the philosophers stone that turnes all metalls that are toucht with it into gold: He is such a gift that turnes all gifts into mercies. Our English Law tells us of a tenure in capite, by which if a man have but an acre of Land in fee simple tenure, it turnes all the rest that he hath into

into the same tenure. To hold by Christ to hold by such a tenure, and though that held the worst in temporalls, yet this is best in spiritualls, according to that of the Apostle 1. Cor. 3. 23. *All things are yours and you Christs: Jacobs enough* was more in this respect than *Esaas enough*, because *Esaas* had but the bare gifts, but *Jacob* had gift and giver, This should teach us to covet that what we have we may have upon a Covenant account, and then we shall not only have a basket, but a blessing upon the basket. Deut. 28. 5. *And a little that a righteous man has will be better than all the revenues of the wicked.* And so much may suffice to be spoken concerning the Reasons that stand as a back to this Doctrine, the Application and Uses follow.

## I. USE.

1. Use. Shall be of Consideration. 1. And exaltation of  $x^t$  the Consideration hereof may serve for the  
 It was the wisdom of God that found him out, and the goodness of God that sent him out, and therefore we may say *this is the Lords doing, and it is marvelous in our eyes, and this is the Lord Christ, and our Jesus, and he is marvelous in our eyes.* Believers should look upon him

the *unum magnum, unicum maximum*, the best and greatest gift that ever was bestowed upon the world. Yea, Christ should be more precious in our eyes than Salvation it self: *Quicquid efficit tale, est magis tale*. Is the Devil odious unto men? It was sin that made him odious, and therefore sin should be more odious. Is Salvation precious unto men, It's Christ that saves them, therefore Christ should be more precious. 2. The Consideration hereof should teach us to love other things for Christ, and Christ for himself. A man takes delight in his crop that his field beares, but he takes more delight in his field that beares it, for except the field were his own proper inheritance, the crop, though never so plentiful, would be nothing so delightfull. We may take delight in our freedom from condemnation, and title to everlasting life, but much more in Christ through whom these things, and all things are ours.

And as the Consideration hereof should teach us to prize and to love Christ firstly, and mostly for himself, So in the Second place it should teach us to love for Christ's sake any thing, every thing that hath ought of his image and superscription upon it.

How do curious men please their fancies



in beholding the pictures of their absent freinds? So should Believers solace themselves in beholding or injoying any thing that hath Christ upon it. *Mistake me not*. I am no advocate for lying images, and teachers of lies, as the spirit of God calls them Hab. 2: 18. But as the *Echo* jeer'd the *Painter*, *si vis similem pingere, pingere sonum*, if thou wilt make mine image paint a sound, which was impossible, so we may say to him that will picture God, or Christ, or the spirit, *vis similem pingere pingere spiritum*; If you will make any thing like unto God, paint a spirit, which is as impossible as the other.

But by the things that have the impression of Christ upon them I mean.

1. Ordinances.
2. Graces.
3. Duties.

To give some instances for satisfaction and first of Ordinances.

1. *The word*: That is so precious an Ordinance that Christ changes names with it. *In the beginning was the word, and the word was with God, and that word was God, and the word was made flesh.* Joh. 1. 1, 14. O

he is called the Essentiall Word, to distinguish him from the Word written, and the written Word is but the Cloathing and Christ the Body, Christ coming downe in the Word, like *Manna* in the Dew.

The Law and the Gospell divide the Word, and *The Law is our Schoolmaster to bring us unto Christ*. And the Gospell is the book wherein we learn Christ.

2 The Ministry of the Word must needs be pretious: Pastors and Teachers as well as Evangelists and Apostles are Embassadors for Christ, 2 Cor. 5. 20. See further, 2 Cor. 2. 14, 15, 16. *Now thanks be to God which allwaies makes us to triumph in Christ, and maketh manifest the Savour of his knowledge by us in every place; For we are unto God a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death, and to the other the savour of life unto life, and who is sufficient for these things? They are the Charriots of Israel and the Horsemen of it, who are set for the defence of the Gospell, and must contend unto blood for the faith that was once delivered to the Saints. It was given once for all, and ther's no expectation of a second Edition. They must hazard*

their lives like *valiant Champions* in the high places of the field in helping the Lord against the mighty. We have beasts in England as Paul had at Ephesus to fight with after the manner of men, even that Hydra of heresy that comes up with so many monstrous heads, We should resolve with David not to give sleep to our eyes, nor rest to our temples till the habitation of the God of Jacob be settled, We should resolve with good Uriah not to find our pleasures till the Ark have a resting place, and rather choose with David that our tongue should cleave unto the roof of our mouths, than not to prefer Jerusalem before our chiefest joy. Ps. 137. 6. Those that with that blessed Apostle Paul count not their lives precious in respect of the publication, and propagation of the glorious gospel of the blessed God. Acts. 20. 24. Neither count I my life dear unto me, so that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God. Oh such labourers in the word and doctrine are very precious, yea, by the Apostles own rule they are to be had in double honour 1. Tim. 5. 17.

3. The Sealing Ordinances are to be had

in honour for Christ's sake, and to be accounted more precious than the sealed deeds by which you hold your livings.

1. *Baptisme* is a seal of our ingrafting into Christ, and our implanting into the similitude of his death, buriall, and resurrection.

2. And *the supper-ordinance* is a Believer's seal of growth in Jesus Christ, a precious memoriall of his precious death and meritorious passion, the very last pledge of his dying love. 1. Cor. 11. 23, 24, 25, 26. *In the same night that he was betrayed he took bread, and when he had given thanks, he brake it and gave it to his disciples, saying. Take, eat, this is my body which is broken for you, This do in remembrance of me: after the same manner he also took the cup when he had supped, saying, this cup is the new testament in my blood. This do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread, and drink this cup ye do shew the Lords death till he come.* In respect of this ordinance, as well as the preaching of the Gospel, we may say as the Apostle said to his Galatians. 3. 1. *Before whose eyes Jesus Christ hath been evidently set forth, crucified among you.* This very ordinance doth more lively represent Christ crucified than the most artificiall crucifixe or



any such dead antichristian piece of superstition.

4. *We should highly esteem the Sabbath.* Because it was founded upon the resurrection of Christ, and is a day dedicated to the honor of Christ, It's called by way of *Eminence* *κυριακή* *τῆς κυριακῆς* *the Lords day*, and there is written upon it *Holiness to the Lord*.

5 *The Ordinance of prayer* should be very precious, because its a going to God in the name of Christ, and Christ hath promised *Whatsoever believers ask the Father in his name he will give it them*. Some have started a *Fancy*, that it is sufficient to go to the Father upon the ground of his own love, but those that would have persons and prayers accepted with God, must not only pray, but it must be according to his will, and you heard before that the Fathers highest designe was not to save us but to glorify his Son; he's our Mediator both of satisfaction and intercession, he's the way to the Father, and none goeth to the Father but by him, as *Josephs Brethren* may not see his face except *Benjamin* came with them, so neither can we expect to see Gods pleased countenance, except we bring with us his beloved Son in whom he is well pleased, *Jacob* got the blessing


blessing in *Esaus* garments so must we get  
*our Fathers blessing* in the robes of *Christ's*  
*righteousness*, and therefore the Church hath  
allwayes rightly concluded her requests in  
all manner of prayers and supplications and  
intercessions with giving of thanks with this  
general conclusion *Through Jesus Christ our*  
*Lord*, which is as fixed and standing a Rule  
as to say *Amen* after them.

6 *The Assemblies of the Saints* are to be  
had in *Honour* and *high Esteem*, because *God*  
*is in them*, and there *Christ* hath promised  
his presence, that *he will be with believers*  
*there* in his Ordinances *to the end of the world*,  
and there the *spirit shall abide with them* for  
ever. We should wait upon the *Posts of wis-*  
*doms Gates*, and flock to *Christian congrega-*  
*tions like Doves unto their windows*. *David*  
*that man after Gods own heart* professed, that  
it was the cheering of his heart to think of  
them, *I was glad when they sayd unto me we*  
*will goe into the house of the Lord*. *Ps. 122. 1.*  
and the breaking of his heart to be deprived  
of that breaking of the bread of life, for  
when he was denyed that priviledg, he sadly  
complained that the *sparrow and swallow led*  
*a merryer life than he, that could sit and sing*  
*and lay their young by Gods Altar*. *Ps. 84. 3.*

And as Gods worship in his Assemblies should be counted the beauty of holiness, and forsaking of Assemblies is a rushing upon the precipice of damnable Apostacy, Heb. 10. 25. yea, a forerunner of the sin unto death, That impardonable sin, The sin against the holy Ghost, which is a despighting of Christ, and trampling upon his blood.

7. The Discipline and order that Jesus Christ hath established in his Church should not be accounted so light a thing as it is by many, nor so indifferent a thing, that the Church may be as well without it as with it. We confesse that it is not so *Essentiall* a part, but the Church may be a true Church without it, but it conduces so much to the well being of it, that the Church is but sick and deformed without it. Do wise and valiant Commanders ascribe so much to field discipline, and ranking their armies into files and orders, that ther's no safe and successfull fighting without it, And shall Christs Souldiers see so little use of Church discipline, which regulates the matter of Christs family, that they may be done decently and in order You would not indure such disorder and confusion in your families for every servant to contend for Mastership. Such divisions in a state would have

have an ill aspect for every rebel or peasant to affect principality, and every vassall and slave to his lusts to be ambitious of sovereignty. It would not relish with *Army-Commanders* nor indeed stand with the safety of the state for every *Common Souldier* to strive for an office, and every officer to covet the *Generalls* place. It would not suite with the *Decorum* of a *School* to have every petty *Scholler* undertake to be *Master*; Nor would it stand with the safeguard of a *Ship* that every ignorant *seaman* should step in the *Pilots* place, and shall the *Church* alone be left to sink or swim, and not to have a discipline *intrinsecall* within it self tending to its preservation? Since that *Wall* hath been taken down, I need not tell you how the *boar of the wood*, and the *beasts of the field* have made *havock* in the *vineyard*. We may say more than *David* did, *Lord its time for thee to lay to thine hand, and for every servant of the Lords to lay it to heart, how men have not only destroyed Gods law, but fight against law and gospel, and to make it our Lamentation to consider how Schismatiks, hereticks, and Blasphemers do indeavour to take away verity and purity as well as unity; Oh what will become of us in the end hereof? If the foundations be cast down, what can the righteous*





teous doe? O how should we revive the prayers of the Saints of the foregoing generation who made it their great request that God would reform England in discipline as he had done in doctrine, nay, that the Lord would reform England both in doctrine and discipline, we should wrestle with God upon holy Ridley's account, Lord, once more be pleased to restore the gospel to England, when the cloud of Popery had darkned the clear sunshine of it. How should we ply the throne of grace that we may be all taught of God, and by the anointing of his holy spirit, both in the Evangelicall doctrine and discipline, that he would shew us the lovely face of Reformation, and give us hearts to close with it. Thus much may suffice for instances in ordinances.

2. In the next place we come to Graces, they should be also precious for the impressions of Christ that are upon them: God the father is the God of all grace, and God the Son is the purchaser and dispencer of all grace, he dyed to purchase it, and he rose again to Communicate it. And the spirit is the convoy of all grace into the Soul. If you ask concerning any grace whose image and superscription hath it? I may answer Christs, for he had an abundant fullness, a fullness of glory, and a  
redundant

redundant fullness, a fullness of Grace, a fullness for himself, the fullness of the God-head bodily. It pleased the father that in him all fullness should dwell; and a fullness for us, that out of his fullness we may be all receivers and grace for grace. But to particulars.

1. Knowledge is the first link in the golden chain of graces, and this is the first of those Everlasting dores that gives entrance by opening unto the King of glory. Behold I stand at the dore and knock sayth Christ, and this is the dore that he knocks at. It is he that both knocks and opens, that opens our wits to understand the Scriptures, and makes us covetous of knowing the only true God and Jesus Christ whom he hath sent, which the Apostle calls the excellency of the knowledge of Christ Jesus my Lord, in comparison of which he counts all things dung and drosse that he may win Christ.

2. Faith is the uniting grace the Copula that joynes Christ unto the Believing soul: We are made one spirit with Christ by believing, we doe not only believe in Christ, but into Christ, with such a faith as carries over the Soul, and incorporates it into Jesus Christ. There is so near a relation betwixt Christ and the believer, that Christ is in the believer.

believer by his spirit, and the believer is in Christ by faith. Faith hath the Lord Jesus Christ for its chief object, and therefore our Christ in my Text is called a precious Christ. So that our faith which is justifying, and saving and the faith of Gods elect is called precious faith. See. 2. Pet. 1. 1, 4. To them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ. Whereby are given unto us exceeding great and precious promises, that by these you might be partakers of the divine nature &c. Observe,

1. Precious Christ.
2. Precious promises.
3. Precious faith.

1. Precious Christ for the reasons given before.

2. Precious because they are the Cabinet that contain that precious jewell. All the promises in Christ are yea and amen.

3. Precious faith, because it layes hold upon this precious Christ in those precious promises.

Its the Excellency of Christ that commends the

the Excellency of faith that must needs be a precious, yea, and a glorious grace, that intitles a Believer to a precious and glorious Christ, and enables the believer to rejoyce with joy unspeakable and glorious.

Faith is the Mother grace, and all the rest are but Daughters unto faith, its the tree, and all the rest are but the fruits that it beares. Its that great Evangelicall grace that is commanded as the *unicum necessarium*. 1. Joh. 3. 2. This is the fathers command that yee believe in the name of Jesus Christ whom he hath sent. Its made the only Condition of the gospel-Covenant. Joh. 3. 16. God so loved the world, that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life. Its faith that purifies the heart, changes the nature, renews the spirit of the mind, sanctifies the Conversation, mortifies sin, pacifies the conscience, satisfies the heart; Which is like a Soul to hearing, praying, and all duty is but a dead carcase without it. Its that high service whereby we set to our scales that God is true, whereby we glorify his truth, & wisdom, & mercy, and goodness and power and all his attributes.

3. Repentance should be precious, because  
it



it makes us like Christ, he was called *that holy thing*, and sayd to be made *like unto us in all things sin only excepted*, now repentance removes, and takes away that only thing that makes us unlike Christ, and brings us under the priviledg of pardon, and *the covering of Christs righteousness*, that we may be partakers of that blessedness through Christ, that is proclaimed to those *whose iniquities are forgiven and sinns covered, unto whom the Lord is graciously pleased not to impute sin.* Ps. 32. 1, 2.

4. Love is a precious grace, and it hath God and Christ for its object. To take God for our Portion and Inheritance, and Jesus Christ for our only Lord and Saviour is the Epitome of all saving Christianity. And to love God and Jesus Christ so taken with the prevailing degree of our love being the touchstone of our sincerity. Love is therefore in the Apostles account made the all of Christianity Gal. 5. 6. *For in Jesus Christ neither Circumcision availeth any thing nor uncircumcision, but faith which worketh by love:* Not faith except it be working, not working faith except it work from a right principle, faith working by love. The more lively we are able with the spouse in the Canicles

Canticles, to aet love towards God and Jesus Christ, the cleerer will be our evidences, and the more abounding our consolations.

5. Obedience is a comprehensive Grace, for if it be right it must be universall, *denying all ungodlinefs and worldly lusts, and living holily, justly, and soberly in this present world.* David gave evidence of his sincerity in this matter when he sayd, *I hold streight all thy Commandements and all false waies I utterly abhorre.* Ps. 119. 128. The Apostle gives a golden Rule Rom. 12. 9. Ἀποσυγούτες τὸ πονηρὸν κολλώμενοι τῷ ἀγαθῷ (*i. e.*) hate with uttermost hatred all that is evill, and cleave with uttermost delight and complacency unto all that is good, What the Apostle gives in charge to believing servants in order to their performance of that true and faithfull service which is opposed by him to eye-service, I may give unto all the servants of God and Christ that will approve themselves to be sincerely his, against all dissemblers and hypocrites, Col. 3. 22, 23, 24. *Servants obey in all things your Masters, not with eye-service as men pleasers, but in singlenesse of heart, fearing God, and whatsoever yee do, do it heartily as to the Lord and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance,*

*inheritance, for ye serve the Lord Christ.* Its an excellent mystery indeed, and worth the learning to be heavenly minded in Earthly services, and to serve God and Christ in serving of men.

6. *Brotherly kindnesse* is another lovely grace. Its the cement that joynes together the Communion of Saints. *Behold how good and joyfull a thing it is brethren to live together in unity:* and Christ is the bond of this Christian brotherhood, in respect whereof *believers* are called brethren in Christ, whereas the wicked and unbelievers are called brethren in iniquity. It was sayd of the primitive believers that they were of one heart and one soul. Acts. 4. 32. and those that are joynd in all those obligations of onenesse. Eph. 4. *One body, one spirit, one calling, one hope, one Lord, one Faith, one Baptism, one God and father of all, who is above all, and through all, and in you all.* v. 4, 5, 6. The very name of Brethren should compose all differences, as Abraham sayd to Lot, *let there be no division betwixt me and thee, for we are brethren.* Gen. 13. 8. Oh how prevailing should the name of a disciple be, *When he that gives to a disciple a Cup of cold water only in the name of a disciple shall not lose his reward,* Mat. 10. 42.

7. Meek-

7. Meekness and humility are excellent and precious graces; and Christ was most excellent in these of any that ever were upon earth: it's true that Moses was said to be the meekest man upon earth (*i. e.*) compared with meer men, but not in comparison of Christ who was God and man, he was so meek that he was led as a lamb to the slaughter, and did not open his mouth but only to pray for his persecutors. He commanded his disciples to learn of him those lessons of meekness and humility, Mat. 11. 29. and saith unto his friends, *I say unto you, love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your father which is in heaven, for he maketh his sun to rise on the Evil, and on the good, and sendeth rain upon the just, and upon the unjust.* Mat. 5. 44. 45.

8. Patience shall be the last; and this makes us conformable unto Christ, nothing more, wherefore the Apostle sets him before us as the only pattern of patience. Hebr. 12. 1, 2, 3. *Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.*



Looking unto Jesus the author and finisher of our faith, who, for the joy that was set before him, endured the Crosse, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, least ye be wearied and faint in your mindes &c. Patience is a gift, Phil. 1. 29. Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake, and it was given to the Apostle in such a measure, that he could say, Rom. 8. 18. I reckon that the afflictions of this present time are not worthy to be compared unto the glory which shall be revealed in us. and 2. Cor. 4. 17. Our light affliction, which is but for a moment, worketh for us a far more exceeding, and Eternall weight of glory. And so much be spoken of precious graces.

3. In the third place we come to give some instance in Duties.

Duty defines it self, for it is a tie to that which is due; It is a giving to Caesar the things that are Caesars, and unto God the things that are Gods. The Apostles rule is give unto every one his due, tribute to whom tribute is due, custome to whom custome, fear to whom fear. Duty is but a  
Theater

Theater to ad grace upon, like a boat to carry over the soul unto God: but we come to particulars.

1. *Hearing* shall have the preminence, in regard the Apostle hath left it upon record that *faith comes by hearing*. Rom. 10. 17. and what hearing is that that begets faith but the hearing of Christ crucified.

2. *Reading* shall be another, and what do believers propose to themselves in the first place but the Scriptures, in order to that command of Christ, *Search the Scriptures for they testify of me*: They take true delight in nothing but what may further their knowledg of Christ.

————— *Nec sibi, gratior ulla est,  
Quam sibi, qua Christi praefixit pagina nomen.*

It's observed that of all the bookes of Canonickall Scripture the book of *Esther* hath not so much as once the mention of the name of God in it, which hath caused some to question the Canonickallness of it; and the Jewes have a Ceremony that they will first cast the book upon the ground before they read it; and surely sound believers do stand much alike affected to all bookes which make no mention of Christ, wherein nothing of Christ is to be learnt, they are fitter to be cast upon the  
F 2 ground,

ground, and trodden under foot than to be read, and studied.

3. *Meditation* is another precious duty, and whither doth meditation carry the Soule? No whither more freely than to Christ, *Oh that I had wings like a dove saith David, for then would I fly away and be at rest;* and whither would David fly, but thither whither he lookt, *to the hills from whence he expected help;* When the Soule is upon the wing of holy Meditation it flies as naturally to Christ, as Noa's tyred dove did unto the Ark. *Come to me saith Christ all you that are weary and heavy laden, and I will ease you, and you shall find rest unto your soules.*

4. *Holy conference* is another precious duty; and whither will that carry us but over to Christ: If Christ be our treasure, out of the abundance of our hearts our mouths will be speaking of him. We will be telling of his salvation from day to day, and declaring unto others what he hath been doing for our soules: How delightfully do men talk of their best freinds, how frequently do they inquire after them, and with the spouse talk with every one whom they think can give them any intelligence of their beloved.

5. *Examination* is another duty, and what do

do they examine after. The very first Question is *whether they be in Christ, whether they be the Children of God*, clear that and clear all. When once their calling and election are made sure, their hearts are quieted when they are satisfied that they are Elected in Christ, and called by Christ to Christ, then all is well, and they are as they would be, and they can say with David *return unto thy rest oh my soul, for the Lord hath dealt bountifully with thee*. Observe that very place where the Apostle presseth Christians so expressly to this duty of Examination, and you will there find what it is that they should principally intend in that duty. 2. Cor. 13. 5. *Examine your selves whether you are in the faith, prove your own selves; know you not your own selves how that Jesus Christ is in you, except ye be reprobates. The great Queres were whether Christ were in them and they in the faith?*

6. *Watchfullness* is another precious duty; Of very great concernment and high consequence to Believers. Else *Salomon* had never given such a strict command, above all keepings keep your hearts, and why should they so warily keep the Cabinet, but because of the Jewell, because Christ and faith were



layd up there, and *principalities and powers, and the rulers of the darkness of this world, and spirituall wickednesses* would wrastle for these heavenly things. Eph. 6. 12. Be sober and watch, for your adversary the diuel goes about like a roring lyon seeking whom he may devour. 1. Pet. 5. 8. and our Saviour foretells *Simon* that Satan desired to winnow him as wheat, to what end? Why to pull him out of Christs hand, as may be gathered from that which follows, *but I have prayed for thee that thy faith faile not*; Having shew'd you. 1. That Christ is most to be valued for himself. 2. That things are to be valued as related to him.

3. Thirdly consider that nothing must stand in competition with Christ for precedency, for whatsoever we do value above Christ or equall with Christ we make our Idol, and if we should instead of Christ bring our Idols with us in our seeking of God, he will at present answer us according to our Idolls (*i. e.*) as Idolaters deserve, and when we addresse to him in our distresses, we may have the same answer as the Israelites had, *Goe to the Gods that yee have chosen &c.* Judg. 10. 14.

1. We must not prefer the World before him.



him: Love not the world sayth the Apostle, neither any thing that is in the world (i. e.) not profits, the lusts of the flesh, Not pleasures, the lusts of the Eyes: Not honors, the pride of life, for whosoever loveth these (i. e.) inordinately, and with the prevailing degree of their love, the love of the father is not in him. 1. Iohn. 2. 15. No nor the Love of the Son neither, for he himself hath sayd, If any man love father or Mother &c. more than me he is not worthy of me. Mat. 10. 37.

2. We must not prefer the Flesh before him; Put ye on the Lord Jesus Christ, and observe what follows, and make no provisions for the flesh to fullfill the lusts of it. Rom. 13. 14. It's a Christians wisdom whilest he lives in the world not to conform himself to this present world, and to be ἐν σαρκί ἐκτὸς τῆς σαρκός, not to walk nor war after the flesh while he lives in it.

3. Take heed of that ἀνδραπολατρείᾳ, that man worship, or preferring of men before Christ: the Apostle found such Idolatry in the Church of Cornith, some running after Paul, some after Apollos, some after Peter, and some after Christ, whom he takes to task and chides them roundly, Is Christ divided? was Paul crucified for you? or were ye bapti-

zed in the name of Paul? and begins to rejoyce that he baptized but a few of them, least it should be sayd he had baptized in his own name, and gathered disciples unto himself rather than to Christ. 1. Cor. 1. 14. and he layes out himself to beat down this glorying in Man: *Who is Paul? or who is Apollos? but Ministers by whom ye believed, as God gave unto every man to believe.* 1. Cor. 3. 5, 6. &c.

4. *Take heed of Idolizing of Ordinances,* a common thing for men to boast themselves in the multitude of their Priviledges, and to cry out with the Jewes. Jer. 7. 4. *The Temple of the Lord, The Temple of the Lord,* when the Lord of the Temple is but a stranger to them: how many poor ignorant soules do hang upon the outside of Ordinances; Sabbath, Preaching, Sacraments, Prayer, as the *Antidiluvians* did upon the outside of the Ark?

5. *Take heed how you rest upon graces themselves:* You know but in part, and are sanctified but in part, and therefore when you have all (*i. e.*) as much as you are capable of attaining on this side heaven, you must not take up with it, *Si dixisti sufficit, peristi,* To set our selves a stint in grace is to make

an Idol of it, we must therefore take the Apostle for our example *who forgot all that was behind, and did reach forward to the things that were before, and pressed forward towards the mark for the price of the high calling which is in Christ Jesus*, and he bespeakes all that are perfect (*i. e.*) sincere to be thus minded.

6. *Take heed how you rest in Duties.* We must say of our best duties as well as graces as David did of his bow and sword. *I will not trust in my bow, it is not my sword that shall help me.* Ps. 44. 6. We must not think to make our services our Saviours, for this is to set up self and slight Christ, to make ourselves our own Idols; We had as good be found in our sinns as trusting in our duties, and therefore we must keep close to our Saviours rule, if we will keep close to Christ, who bids us, *when we have done all, say we are unprofitable Servants.* Luk. 17. 10. Oh study and practise self-deniall more and more, the Common sort of loose Christians are even practicall Papists in this point, that rest *in opere operato* in the work done, as if duty in any manner of how would merit heaven, and God were beholding to us for our service. We must take heed of that dream  
of



of being above ordinances, least we be found  
 to be beneath grace; and that we need not  
 perform duties, a peice of the strong delusi-  
 ons of these times, that the Saints need not  
 pray, nor hear, nor repent, it favours alto-  
 gether of a legall spirit, and many such lawless  
 songs which have been set by the Lazy Anti-  
 nomians: They may as well speak out (as  
 some of them do) and say that we need not  
 Christ, we will not be beholding to him for  
 Salvation. We must live in ordinances, gra-  
 ces, and duties like the weck in the oyle, but  
 still we must bear in mind that bodily exer-  
 cise profits little, and ordinances and duties  
 are but empty things, except God, and Christ  
 & the spirit do move upon them, they are the  
 springs that fill those Wells of Salvation with  
 the waters of life. Men must therefore be  
 preached into Ordinances and out of them,  
 so as to honour them and wait upon  
 God in them, but out of them, so as  
 to look through them, and above them,  
 and beyond them, and to presse after Com-  
 munion with God and Christ in them: They  
 must be preached into grace, and out of  
 grace; into graces, to get, cherish and enlarge  
 them, but out of them so that they must not  
 trust in them; for though faith, repentance

into them

and obedience be our Evangelicall righteousness, yet we must know that we are rather saved through Grace than for it. *For though death be the wages of our disobedience, yet eternall life is the gift of God through Jesus Christ our Lord.* And men must be preached into duty, and out of it; Into duty so as to do it and that with all diligence, but out of it, so as not to trust in it, knowing that our services as well as persons do need a Mediator that they may find acceptance with God.

7. *And lastly a Believer must take heed of idolizing his Priviledges:* Though Justification, Reconciliation, Adoption, Sanctification, and glory are high and excellent Priviledges: Yet they are not Christs, they are not Saviours, some of the dreames of this age of delusion are to talk of injoying instead of believing, as if men were tryumphant & not militant. And to talk of injoying instead of repenting and obeying, This occasions so much minding of priviledges, and so little pressing of graces and duties, what our Saviour sayd to the Pharisees of their *tything mint and cummin, and neglecting justice and judgment,* may apply to such, these ought ye rather to have done, and not to leave the other undone: Its a  
most

most disingenious thing to be still enquiring what we shall have, and seldome or never what we must doe, and not only disingenious but most unjust so greedily to expect wages before the work be done.

## 2. USE.

2. *Use of Direction* Which is intended to make a threefold discovery.

1. *Whom we are to understand by Christ.*

2. *Whom by Believers.*

3. *What by being precious.*

1. *Who is meant by Christ?* And one would think that in this knowing age this need not to be made a matter of enquiry. But its a prophesy of long standing that in the last daies perillous times should come, and amongst other abounding iniquities this should be a main one, *that many should deny the Lord that bought them.* 2. Pet. 2. 1. and its further foretold that *many false spirits should goe out into the world, denying that Christ was come in the flesh.* 1. Joh. 4. 1, 2. And yet further that *many false prophets should arise,* Mat. 7. 15. and these false prophets should hold out false Christs, and *should deceive many,* Mat. 24. 24. yea their delusions should be so energeticall, and their errors so efficacious, that *if it were possible*

They should deceive the very elect. He give you but a brief touch of those that cry *loe here is Christ, and loe there is Christ*, and then when I have made some discovery of their falle Christs, I shall give you some description of the true.

1. *There is the Papists Christ* and that's a mangled one, such a one as the persecuting Jewes once made of the true Christ by crucifying him, nailing his hands, and feet, and piercing his sides, and heart, and you may easily conceive what a Christ thats like to be that is of Anti-christs making. The *gospell-Christ* was made of a woman, of flesh and blood, but *theirs* is made of a wafer cake. The *gospell-Christ* offered himself up a sacrifice once for all; *theirs* is sacrificed often. The *gospell-Christ* was his own priest, and as God and man offered up his manhood upon the Altar of his Godhead, *their Christ* is offered up by their priest as a propitiatory sacrifice for quick and dead. The *gospell-Christ* was the only Mediator both of satisfaction and intercession. They have joyned other Mediators of intercession with him, as Angells, Saints and the Virgin Mary, whom they invoke to pray, and interceded for them, though the Scripture advances him principally for that intercessory part



part of his priestly office. He is able to save to the uttermost all them that come unto God by him, seeing he ever liveth to make intercession for them. Heb. 7. 25.

2. There is the *Arrians Christ*, that is deprived of his divinity, and degraded from his coequality with the father, and made a subordinate God, or rather (as they choose to call him) the most excellent creature, though the Scripture be so plaine, that he that runs may read it, that he thought it no robbery to be equall with God, though he were found in fashion as a man, and humbled himself, and became obedient to death even the death of the Crosse; and the Gospel saith plainly, that he is one with the father John. 14. 9.

3. There is the *Antitrinitarians Christ*, rather their no Christ, that is wholly lost and swallowed up in the diety, for they say that there are no such persons as the son and spirit, but one only infinite Being, which they call God. The Ranters, and some of the *Antibaptists* doe joyn with them in the same opinion.

4. There's the *Antinomians Christ*, that hath abrogated and made void the Law, and such a Christ is a stranger to the gospel, for the Gospel Christ hath fulfilled all the Ceremonies

Ceremoniall Law and abolished it, and hath fulfilled the Morall law and established

5. *Ther's the Anabaptists Christ*, one that will not admit of *infant Church members*, whereas the *gospell Christ Commanded such to be brought unto him*. Mark. 10. 14. If Christ when he was an infant was the head of the Church, I see no reason why believers infants may not be members of it, especially since Christ undertakes to be their Advocate, and hath sign'd their matriculation with his own hand. Mark. 10. 14. Where he saith and who dare gainsay it, of such is the Kingdom of Heaven.

6. *Ther's the Ranters Christ*, one that will admit all uncleaneſs into his Kingdom, and countenance such as say and do. *Let us therefore sin that grace may abound*. Whereas the *gospell Christ* is holy harmless, undefiled and separated from sinners, with whom the *sons of Beliall can have no more fellowship than darkness can have with light*. And every sect hath a severall Christ or rather a severall fancy or imaginary *Idol* which they call Christ, but as the Poets fain that *Ixion* did embrace a cloud and thought it had been *Juno*, so these deluded ones do embrace shadows and call them Christ.

But

But now to give you a *true Character* of the *true Christ*, whom my Text saith is so *precious to believers*. It is he that was from all eternity the *Coeessential*, *Coaternall*, and *Coequal* son of his omnipotent and eternall father; Who was a *Lamb slain from the beginning of the World*, in his fathers purpose, and in respect of the efficacy of his passion, who took our nature upon him actually in the fullness of time, was born at *Bethlehem*, brought up at *Nazareth*, crucified at *Jerusalem*, who without us hath done all himself in his own person to purchase heaven for us, and within us doth all by his mighty word and spirit to prepare us for heaven: He was buried, rose again, and ascended, and sitteth at the right hand of his father in full power and glory in heaven, who hath sent his spirit wherein he is allwaies present with his Church, and will come again at the end of the world to receive it to glory. *Joh. 1. 33.* As the Baptist was told of God, *On whomsoever thou shalt see the spirit of God to descend and abide upon him, that is he*, so I say: He with whom these Characters and markes do agree, that is the *true Messias*, that is the *precious Saviour* that you have heard of.

2. *The second Branch of the Direction*

to discover *who is meant by the Believer*. Nor every one that taketh himself to be so, for there are many that are ready to take up any fancy upon trust: to whom the Prophet addresses, *Isay. 50. 11. Behold all yee that kindle a fire, that compass your selves about with sparkes, walk in the light of your fire, and in the sparks that yee have kindled, this shall yee have at my hand, that yee shall lie down in sorrow*. And our Saviour in the Gospel tells them what they must trust too. *From him that hath not, from him shall be taken away all that he seemeth to have, Luk. 8. 18.*

Nor every one that is taken by others to be so, *God seeth not as man seeth*, for *man by the judgment of charity judgeth according to the outward appearance*, but *God by the judgment of certainty knows the heart*: and many that have a *name to live*, and a *form of godliness*, they are *dead in sinns*, and utter *strangers to the life of grace*.

By the *true Believer* then understand to be meant such a one as having been *convinc'd of sin*, and *shaken by the spirit of bondage*, and so *broken for sin in compunction* as to be broken from it, and hath been *unbottomed by self-denyall and humiliation*, and hath been further *convinced of righteousness* and settled upon

G

Christ



Christ by the *spirit of adoption*, Or such a one who hath *considerately & deliberately* resigned up himself to God through Christ upon a *Covenant-account*, and hath taken God to be his *portion*, and *Jesus Christ* to be his *Prophet and King as well as Priest*, and is heartily willing to give up himself *unreservedly* to God and Christ, against all other interests of the world and flesh henceforward and for ever.

3. *The third branch of the Direction is, What we are to understand by precious.* Expositors doe give a twofold sense of the word.

1. It signifies *a price*, and so they put a great rate upon Christ their *Purchaser* and *Lord redeemer*.

2. It signifies *an honour*, and so he puts great honour upon them.

1. *Christ is precious*, or a *price* in their *Eyes*, and they doe magnify him by *speaking him to be great*, and doe glorify him by *declaring him to be glorious &c.*

2. *They are honourable in his Eyes*, who doth magnify them by *making them great* and

and glorify them by making them glorious.  
such honour have all his Saints.

3. USE.

3. USE shall be for Examination, examine your selves whether you are in the faith: Whether you are sincere Believers, and whether Christ be precious unto you, yea or no. And that shall appear by these few following Markes.

I. Mark. If Christ be precious, Sin will be odious. Ye that love the Lord see that ye hate the thing that is Evill, and the more you love Christ the more hatefull Sin will be unto you; Joseph had the love of God rooted in his heart, and observe how he startles at his Mistresses temptation, *How can I do this great wickedness and sin against God?* (i. e.) It were a monstrous ingratitude, and I were a Monster and no man to yeeld to it. Paul was under the power of Christs constraining love, and had prayed and laboured to be rooted and grounded in love, and to know the length and bredth and height and depth, and to know that love of Christ which passeth knowledge, and to be filled with all the fullness of God, Eph. 3. 17, 18, 19. And what thoughts had

he of sin, Rom. 6. 1, 2. *Shall we continue in sin that grace may abound? God forbid: How shall we that are dead to sin live any longer therein?* This were a Paradoxe unheard of, a most Monstrous indignity. The wise Merchant in the Gospel, though he were exceeding rich, when he had found the pearl of great value, he did not stick at a selling all to purchase it: and he that did make a stumbling block at an *omnia deserat*, and because he would not forsake all, did forsake more than all, and turn his back upon Christ, stands there upon record for a notorious fool, and is as it were hang'd up in a gibbet to the astonishment and warning of all succeeding generations. *Right Eyes must be pulled out* (i. e.) sinns of pleasure must be shaken hands with; *Right hands and feet must be cut off* (i. e.) sinns of profit, and sinns of company must be abandoned, by all such as will walk with a right, and upright foot. *The plague of every ones own heart must pack, the Achan must be found out and stoned*; and all sin abominated without a reservation. And as sin will be odious where Christ is precious, So the Company of Sinners will be odious. *Away from me ye wicked, saith David, I will keep the Commandements of my God.* Ps. 119. 115.

and Ps. 1. 1. he proclaimes blessedness to such as have not walked in the Counsell of the ungodly, nor stood in the way of sinners, and have not sate in the seat of scorers. And Salomon Davids son was of the same mind, and having fared so ill himself by consenting to inticements, he gives faithfull experimentall Counsell to others to avoid those rocks at which he had suffered Shipwrack, for next to the fear of God, which he makes the *Alpha* or beginning of his Counsell, Pro. 1. 7. and obedience to Parents, which he makes the *second precept*. v. 8. In the *third place* he enters his *Caveat* against sinfull Company. My son, if sinners intice thee, Consent thou not. v. 10. As if he had sayd, what ever be forgotten, remember this, or farewell all fear of God, and reverence to man, except this be heeded.

2. Mark: Those that unfainedly prize Christ, do love what he loves, and delight in those that love him. If ye love me keep my Commandements, is Christs touchstone to try sincerity from hypocrisy, golden from drossy love, Joh. 14. 15. And the Apostle Saint John answers it like an Echo. 1. Joh. 5. 3. This is the love of God, that we keep his Commandements, and his Commandements are not grievous: Jacob testified the truth of his love



to *Rachell* by serving so contentedly one Apprentiship after another, 7. and 7. yeeres, and all seemed but short for the love that he bare to her. As the Lovers of Christ doe hate sin and error, and whatsoever he hates, so they love truth, and holiness, and grace, and duty, and what he loves: Lovers and intimate friends will be all of a mind, and of like affections, not only to one another, but with one another. Let the same mind be in you that was in Christ Jesus, saith the Apostle, Phil. 2. 5. and Believers, to whom Christ is precious, doe indeavour to walk after this rule in an universall hatred of sin, and an universall love of holiness. And let as many as be upright be thus minded. And as many as walk according to this rule, grace be multiplyed upon them, and peace shall be unto them and upon the whole Israel of God.

And as grace and obedience will be delightfull, and as meat and drink, and health, and sleep, and Musique, and recreation to such; So will the Society of the Saints be delightfull unto them. They love the Brotherhood. 1. Pet. 2. 17. The Communion of Saints is their heaven upon Earth. David said all his delight was in the Saints and in such as excel in vertue.

They

They are in their esteem the only men of the Earth, the Charets and horsemen of Israel, the very pillars of Church and State, whom wicked men doe look asquint upon, as a few precise fooles, the troublers of Israel, and the scumme and of scouring of the world.

3. Mark. If you are sincere Believers, and Christ be precious indeed unto you, then Your hearts will be dead to all other delights, and alive only to Christ, and to things that please him. Christ hath out-bid all the things that you counted vantage: hear Paul, the things that were gain unto me I count losse for Christ, yea, doubtless and I doe count all things but losse, he did it and he doth it, and did resolve to goe on doing it, yea, to count them dung *σκύβαλα* doggs dung, that I may win Christ. As the starrs set when the sun rises, so doe all the twinkling, and tinkling delights of the world and flesh vanish, when Christ the sun of righteousness arises, and makes it day in you hearts, which were before darkness. The profits, pleasures and honours are like the white of an egge, restless things with you, and the lusts of the flesh have no more favour than a chip, yea, they are the very gall of bitterness to such as are gotten out of the gall of bitterness, and bond of iniquity. When

are truly brought over unto Christ, That day Salvation comes unto your house, and the Lord Jesus only will be exalted in that day.

4. Mark: If Christ be pretious, You will daily covet more and more of him, I forget that which is behind, sayth the Apostle, and reach out unto the things that are before, and presse forward towards the mark for the price of the high calling which is in Christ Jesus. Philip. 3. 13, 14. Those that like the spouse in the Canticles are love-sick for Christ are like such as are sick of a dropsy: *quo plus sunt pota plus sitiuntur aqua*, the more they drink, the more they thirst: *Whosoever eat of that bread of life shall never hunger, and whosoever drink of that water of life shall never thirst: Longè aberit a siti satietas, longè à satietate fastidium, quoniam sitientes saturabimur, & saturati sitiemus*: To be filled with Christ is a fullness far from lacking, and from loathing, for the more believers do hunger, the more they are filled, and the fuller they are the more they hunger: True grace is like true light, progressive still, waxing more and more unto the perfect day, adherence will be reaching after Evidence, faith after feeling: When a Mother hath conceived, and feels the babe stirring in her womb, she will be  
ever

ever a longing till she have him in her armes, and when old *Simeon* had Christ in's armes, he had not enough of that, he desired then to depart in peace, to depart from him to be ever with him: Old *Moses*, the more God was upon the yeelding hand the more he covered, *All his grace to goe before him* would not quiet him, he must see his glory, see, *Exod. 33. 18, 19.* And *Paul* the aged, having enjoyed much consolation by Christs being with him, he must have more, to be with Christ, though he dyed for it, *Phil. 1. 23. I desire to be dissolved and to be with Christ, which is far better.* πολλῶ μᾶλλον κρείσσον in the originall, a positive and two comparatives, much more, better; or as others render it πολλῶ μᾶλλον πλείον a positive, comparative, and superlative; much, more, most excellent, a degree, though the highest that art knows, yet many degrees too low to expresse the Excellency of the happiness there spoken of.

5. *Mark.* If Christ be precious, and you be true Believers indeed, then you will be willing to doe, to suffer, to be any thing for Christ.

1. To doe: though they be most costly duties and Services: What said *David* when that noble *Febusite Araunah* offered to him  
gratis



*gratis* a sacrifice to offer to his God? Nay but I will have it at the full value, neither will I offer unto my God a sacrifice that shall cost me nothing. 2. Sam. 24. 24. Costly services are our clearest Evidences of sincerity, and bring us in the largest Incomms of sweetest Consolations. The hardest piece of self-deniall, and lowrest knot of Mortification will not be scrupled and layd by, by a sound believer, and one that accounts Christ precious. To forgive wrongs, especially aggravated ones, To pray for Enemies, especially stubborn ones, *duri sermones*, they are hard sayings, but the soul bound for heaven is resolved to goe through thick and thin, rather than lose that testimony of an excusing conscience to be able to say with the marking angel. Ezek. 9. 11. *Lord all is done that thou hast commanded.*

2. *To suffer.* 1. *Losse of Name* is nothing, when Christ raises their bodies, he will raise their names too, if he doe not cleer up their innocency before death, and make their righteousness as cleer as the light, and their just dealing as the Noon day.

2. *Losse of Estate* is little set by, *Caraculus* that noble Marquesse being sollicitous with variety of temptations to renounce the

pel, and return to Popery, chose to forsake Father, Wife, Children, Friends, Patrimony and all, saying to this effect, *Let their riches perish with them that think the wealth of the whole world, though it could be enjoyed for ever, to be worth one daies freedome in enjoying the Lord Jesus Christ.* See Calvin. his Epistle dedicatory before his Commentary on 1. Cor.

3. Thirdly losse of liberty is nothing, the Martyrs, and Saints have not only found Gods service, but sufferings for Christ to be perfect freedome: We read that God was with *Joseph* when he was in prison, and his closest imprisonment with such Company must needes be sweeter than his freest enlargement; some of the Martyrs have dated their Letters, which the spirit of God indited, *from the Paradise of such and such a Prison,* and God usually gives out himself most unto his servants, when they have the least of the world to hinder the enjoyment: The promise runs so *and heaven and Earth shall sooner passe away, than the least tittle of it shall be falsified,* Mark. 10. 29, 30. *Jesus answered and sayd, verily I say unto you. There is no man that hath left house, or brethren, or Sisters, or Father, or Mother, or Wife, or Children,*

Children, or lands for my sake, and the Gospels, but he shall receive an hundred fold now in this time, Houses, and Brethren, and Sisters, and Mothers, and Children, and Lands with persecutions, and in the world to come Eternall life.

3. Losse of life is much undervalued by such as prize Christ. Tell Paul of going to prison, and he replies, *I am not ready only to be bound, but to die also for the name of the Lord Jesus.* As Baldassar that undaunted Dutchman, and valiant Champion of Jesus Christ, When Oecolampadius wrote to him to forearm him by forewarning him of his sufferings, replied most courageously, and as it became the Lord Jesus Christ. *Veniat verbum domini, veniat, Et submittemus illi sexcenta, si nobis essent, Colla: Let the word of the Lord come, let it come, and we will submit to it, if we had sixe hundred lives.*

3. To be: When Michol scoffed David for dauncing before the Ark, he replied, *I will be yet more vile for the Lord, when he that thought it no robbery to be equall with God, took upon him our nature, the form of a servant, and our sin, and shame, and became obedient to death, even the death of the Cross, oh what low estate of being should we submit*

submit to, to advance Christ, as *John Baptist* gloried that he must decrease in Christs increasings : *Moses* and *Paul* chole to be castawaies, and separated from God and Christ, that God and Christ might receive glory by it, yea, we should choose not only to be vilified, but to be nullified, not only to be little, but to be nothing, so that Christ may be exalted.

6. *Mark*, If Christ be precious, then you will indeavour to be like him. Whom will men imitate most, but those whom they love best, and prize most. Be ye followers of me, saith the Apostle, as I am a follower of Christ.

1. Cor. 11. 1. Learn of me, saith Christ, Mat.

11. 29. Be ye followers of Christ as dear Chil-

dren, sayth Saint Paul, Eph. 5. 1. It is suita-

bleness that causes delight and Estimation :

*Simile gaudet simili* : Saints must be holy as

Christ is holy, if they would delight them-

selves in him. What is it that makes the hea-

ven of happiness to be heaven, and to be ac-

counted the place of happiness unto them; but

because they are brought thither through an

heaven of holiness, and conducted through

the porch of grace into the pallace of glo-

ry.

7. *Mark*, If Christ be precious unto you,

you



*you will desire to be with him. You will not only look back with a loving eye upon Christ come in the flesh, but you will look forward with a longing Eye upon his second coming. The lovers of Christ doe love his appearing, 2. Tim. 4. 8. They will wait for their change with Job, Job. 14. 14. They will look for it and live for it, as Saint Peter expresses, 2. Per. 3. 12. What manner of persons ought ye to be in all holy conversation and godliness, waiting for and hasting to the coming of that day of God. And because they think his Charriot wheelles are long a coming, they doe not only pray thy Kingdom come, Mat. 6. 10. But they cry, come Lord Jesus, come quickly, Revel. 22. 20.*

## 4. USE.

*4. Use. Shall be of Expostulation, let me as an Ambassadour of Christ reason the case a little with you on Christs, and your soules behalf. And I shall addresse my self unto 3 sorts.*

- 1. Such as are without Christ.*
- 2. Such as have some slight hopes that they have him.*
- 3. Such*

3. *Such as see good grounds to be infallibly  
perswaded that he is theirs, and they are  
his.*

1. *A word* (and oh that it might be a  
word in season) unto such as are without  
Christ, what Christless, and godlesse Soules?  
Who that know the terrours of the Lord  
can speak, or hear it without amazement?  
As Davids Enemies sayd falsly of him, I  
may say too truly of such as are without  
Christ and without God in the world: *God  
and Christ have forsaken them, persecute and  
take them; Take them death, Take them  
Hell, ther's none to deliver them.*

But to come close in doing my Message  
to them, what is your answer? Will you  
have Christ or not? If you be willing,  
ther's no more be sayd, he's yours, provided  
you be but willing in a prevailing degree of  
willingness: for to be willing to have Christ  
to save you from damnation, or satisfy your  
carnall desire of having heaven joynd with  
a greater willingness to injoy the world, and  
serve the flesh, this you must not call a wil-  
lingness to have Christ. And if you be  
*willing in good Earnest*, you have heard how  
you must account of him, *the highest and most  
excellent*

excellent good; You cannot esteem him too high a rate, & you have heard where and how you must entertain him. *In the choicest room of your hearts, and with uttermost complacency, yea, and think the best too bad, and all too little for him; and wish that the best were better.*

If you will not have him, tell me why you will not; and what you will doe without him.

1. *Why you will not, doe you know where and what you refuse when you refuse Christ?* If the Jewes had known what they did in refusing Christ, when he came to his own and his own receivd him not, they would not have crucified the Lord of glory; and if you did but know the bedlam madness, that is refusing Christ, you would not refuse the Lord of glory: You that abound most with the world's goods now, and are ready to hearken to such as will shew you any good. When you are under the sentence of death, and come to a dying houre; Then if one of a thousand can declare unto you a righteousness by which you may be saved (and that must be Christs none) how beautifull will the feet of such be can bring tidings of peace and Salvation to your soules then? When your soules are in streights, then who but Christ? and if he will

be so precious then, why not now? He that is the same yesterday, to day and for ever in his worth and merits, why should he not be so in our Estimation? If you refuse him now, how will tribulation and anguish fill your soules when you are in Extremity? When you would seek the blessing with teares but cannot find it, when abused patience breakes out into fury, and contemned mercy breakes out into judgments without mercy, and the refused remedy leaves you to perish without remedy; *Oh how will you escape, if you neglect this great Salvation?*

2. *And if you will not have him, tell me what you will doe without him, Take time to consider of it, and then tell me, but I had rather you should resolve upon it quickly, and goe to God and tell him that you cannot be without him, and be as importunate with God for Christ as Rachel was with Jacob for Children, give me Children or else I die, Christless Soules should be more impatient than Childless Rachel, and say give me Christ, or else I die. The Prophet Isay hath asked a question, but I know not who dare answer it, except in the negative. Isay. 33. 14. Who amongst us can dwell with the devouring fire, who amongst us shall dwell with everlasting burnings:*



*burnings* : If you can indure such lashes upon your seared consciences now, and not be awakened from your Lethargy and spirit of slumber, you will find to your cost one day that Hell will be too intolerably hot, and *Damnation* will be too remedilessly heavy, and you shall cry out with despairing *Cain*, let his words be taken in which sense you will, *My sin is greater than that it can be forgiven, My punishment is greater than I can bear.* Do not flatter your selves, and think or say these words are but wind, and we will hope for better, I tell you again and again, The greatest Kings and Monarchs upon earth, when the *King of Kings* shall *blow upon their life*, and *The King of feares* shall *present them with their death*, If their consciences be awakened, and their eyes open ( *and a thousand woes to them, if they be not* ) shall have as low, and sad thoughts of themselves as the poorest beggar, and vilest vassall upon earth.

2. *My second addresse is to such as have some slight hopes of having him*, Let such consider that it may be true that they have Christ, and it may be as true that they have not; Its an ordinary thing to be deceived, ray its a very hard matter not to be deceived.

Many

Many can cry, Lord, Lord, that are strangers both to the knowing and doing of his will: *Hypocrites* do entertain Christ but Jewishly, and the same entertainment that he found in the World at his first coming, he finds still, they put him to the stable and the Manger, where the lovers of Christ do put the world and flesh, the cheife roomes are taken up by the worst guests, therefore both these sorts I would advise.

1. First to look at Christs excellencies, that the *Odour of his sweet ointments* may make their *Soules in love with him*.

2. Secondly that they *may lay him as Zachheus did*. That they *waite for him in his Ordinances*, which is the way wherein he walkes, expecting when the *Spirit of God* will come upon those dry bones, and dead carcases of men and women: with the lame man that was cured at *Bethesda*, they should *lie at the pool waiting for the stirring of the Angell*: Or rather like that other cripple that *Peter* cured of his lameness, that *lay daily at the beautifull Gate of the Temple expecting almes*.

3. Yea, let such consider and be astonished that *Christ lies daily at their Gate*, which is no way beautifull, yea, for its comeliness

it may be cailed by the name of one of *Jerusalem's* Gates, *Nehem. 3. 14. The dung-gate*, and yet as loathsome, & offensive as it is, *Behold I stand at the dore and knock* saith Christ, *Revel. 3. 20. If any man hear my voice and open the dore, I will come in to him, and sup with him and he with me.*

4. Let them get into the company of the *Saints*, whose graces are like precious oynments influentiall and diffusive: *Believers are made by the words of believers*, *Iohn. 17. 20.* Mans teaching goes before Gods, though Gods follow it, yet its that that makes mans effectuall, like the womans report of Christ to her Neighbours, who could afterward say, *now we believe, not because of thy report, for we have heard him our selves, and know that this is the Christ that should come into the World*, *Ioh. 4. 42.*

5. Let them never be at rest till they have clered it up unto themselves that they are in the faith. Its excellent counsell that the *Apostle Peter* gives them, *give all dilligence to make your calling and election sure*, *2. Pet. 1. 10.* And withall shews them a most excellent way, *First* that they abound in *Grace*; *Adde unto faith vertue, and to vertue knowledge, temperance, patience, godliness, brotherly,*

ly kindness love. Secondly that Grace abound in them, For if these things be in you and abound &c. Noting that it is not enough that they get every grace, but they must do their uttermost to increase and grow in grace according to that Apostolical injunction, *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*, 2. Pet. 3. 18.

3. I come to speak a word unto such as see good grounds to be perswaded that he is theirs, and they are his.

1. First, let such consider that they have the richest Jewel in the World in keeping, and shall one so precious lye by them, nay, be in them, and unobserved, and unreguarded: Such should deal by Christ as Mammonists do with their treasure, not think it safe, except it be secured under lock and key, and they have it once a day in their eye to be sure that it is there.

2. Let them admire the goodness of God in giving Christ, and the goodnesse of Christ in giving himself unto them, yea, let them every day sit down at their wits end in consideration of it, and say *ô altitudo! ô profunditas!* with the best of the Judas's, Lord, what is it that thou wilt shew thy self to us, and not to the World.



3. Let them draw out their souls in thankfulness to God, and say with *David*, praise the Lord, O my Soul, and all that is within me praise his holy name: praise the Lord, O my Soul, and forget not all his benefits: And then think *Christum & omnia*, that he hath given thee *Christ* and all with him, and in him, as the Apostle inferrs, *he that denyed not his Son*, how shall he not with him freely give us all things, Rom. 8. 32. And when we have according to *Dauids* example called upon our selves to praise the Lord, then let us with him call upon others to do the like, O sing praises, sing praises unto our God, oh sing praises sing praises unto our King.

4. And lastly let them resolve upon universall obedience: To be abundant in the work of the Lord, 1. Cor. 15. vlt. *Servati sumus ut serviamus*, blessings are binders, and every privilege is an obligation to a gracious Soul. Lord save thy people that they may serve thee, is *Solomons* prayer, 1 Kings. 8. 40. And the Evangelist lets us understand that we are delivered by *Christ* from the hands of our Enemies that we may serve him without fear in righteousness and holiness all our daies. Luke 1. 74. 75. It was a most ingenious quare of holy *David* when he had been recounting the

the Lords mercies, to say *Quid retribuam ?* What shall I give back unto the Lord for all his benefits, yea for Christ the Creame and Quintessence of all, and that I have reserved for the last place which comes now to be dispatcht in the

5. *And last use of Exhortation, Which I shall begin in the Apostles language, Rom. 12. 1, 2. I beseech you brethren by the mercies of God that you present your bodies a living Sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this World, but be ye transformed by the renewing of your mind, that ye may prove what is that good, that acceptable, and perfect will of God.* The Apostle in the former part of the Chapter having taught them that main pillar of Christianity, Justification by faith alone, begins here to bring its twin to light, and to teach the doctrine of sanctification, and to instruct Gods justified ones to walk humbly with their God in a way of holiness. And he makes use of this excellent Method, 1 Teaching them to give themselves to God, 2. And then their services. 1 Teaching them to turn their backs upon the World and flesh, 2 And then to seek the way to Zyon with their faces and heart thitherward, as

the Jewes did *Fer. 50. 5.* Whereof the Apostle shewes us the practise, as well as gives the precept, *Philip. 3. 13.* *This one thing I do forgetting that which is behind, and reaching out unto the things that are before, I press towards the work for the price of the high calling in Christ Jesus*, wherein he practically chalkes or traces out unto his followers (those that were willing to be followers of him as he was of Christ) this most excellent way.

- 1 *To have the World, and selfe a tergo,* behind him and at his heel, for these were the things he left behind, as things forsaken.
- 2 *To have Salvation and the things of heaven ante faciem, & in oculo,* before his face and in his eye, for these were the things that were before as things pursued and coveted, and pressed after.
- 3 *To have Christum in corde, Christ in his heart,* that his treasure being in heaven his heart may be there also, for *animus est ubi amat, non ubi animat.* The heart of a Believer is where it loves, not where it lives.

This

This makes him when he is in the flesh to live after the spirit, and while he sojourns in the World to live above it by having his cogitations, contemplations, conversation all in Heaven. This Paul pressed on for the price of the high calling in Christ Jesus.

1. The Believer writes upon the World and selfe, *Ab hoc away from this*, and makes it the *terminus a quo* of his spirituall motion by flying from it:

2. The Believer writes upon *Salvation and Heaven*, *Ad hoc, I am thither bound*, and makes it the *terminus ad quem* of his spirituall motion, by hastning to it.

3. The Believer writes upon *Christ per hoc, or pro hoc, by this, or for this*, and makes him his medium, or *finis* rather the meanes or way by which, or the end or wages for which he takes all that paines, and is willing to do, suffer, or be any thing so that he may win Christ.

finis.

The Apostle did make a greivous complaint in his time. *That every one sought their own and not the things that are Jesus Christs*, Phil. 2. 21. And then like holy Josua set before them his resolved practise in the place before insisted upon, Phil. 3.

23. As if he had delivered himself in Josuas  
very



very language, Jos. 24. 15. *If it seem evill to you to serve the Lord, chose you this day whom you will serve, whether the Gods which your Fathers served, that were on the other side of the floud, or the Gods of the Amorites in whose Land ye dwell. But as for me I and my house we will serve the Lord,* So we may conceive the Apostle saying in like manner, *If it seeme evill to you to give up your selves to Christ, choose whom you will give your selves unto, either the World or flesh, but the World will fail you, for the fashion of this World vanisheth away, and the flesh will kill you, for, if yee live after the flesh, ye shall die. But as for me I am resolv'd to forget the things that are behind, the World and flesh, and to reach out unto the things that are before, Heaven and Salvation, and to presse forward towards the marke for the price of the high calling which is in Christ Jesus.*

And as Paul in his time complain'd, that the things of Jesus Christ were not sought for. So one of the Fathers complain'd in his time, *Vix diligitur Fesus propter Jesum*, That Christ is rarely loved for his own sake, some love him as a Screene to stand betwixt them and Hell fire, for fear of *Damnation*, and that is too servile, some love him as a Ladder

help them to *Heaven* out of a carnall love  
 self and happiness, and that is to mer-  
 cenary: So that those that love him chiefly  
 and mostly for himself, and would love him,  
 though there were neither *Heaven* nor *Hell*,  
 neither *Salvation* to draw, nor *Damnation*  
 to drive them, these are *rara aves*, like *black*  
*birds*, hard, very hard to be found.

2 Now such as in the first place can be  
 prevailed with to love *God and Christ* for  
 themselves, will in the next place be pre-  
 vailed with to give up themselves unto *God*  
 and *Christ*. And they may see all the rea-  
 son in the World that they should do so:  
*God* together with his Son and Spirit gives  
 himself unto *Believers*, *I will be to them a*  
*God*, and *Christ* together with his sufferings  
 and righteousness gives himself unto *Be-*  
*lievers*, and indeed lesse will not satisfy the  
 longing of a believing Soul. And when the  
 believer comes to his *Quid retribuam?* to  
 meditate a retribution, can he think of lesse  
 than with his best services of thankfullnesse,  
 and universall obedience to sacrifice himself  
 to *Christ*, more than all is due to *God and*  
*Christ*, and less than all will not be accepted.  
 Observe the Apostles argument and infer-  
 ence, and you will find it to be more than  
 demon-

demonstratively conclusive, 1 Cor. 6. 20. *You are bought with a price, therefore glorify this God in your body, and in your spirit which are Gods, You are Gods by Creation, by Preservation, by Purchase: He hath given you his Son to make you Sonns and Daughters of the Lord God almighty, he hath given the heire of all things up to death to make you Co-heires of his Heavenly Kingdome, therefore, oh therefore Give unto God the things that are Gods.*

But a few Particulars shall conclude all:

1 *Christian Magistrates* must study how to serve God & Christ with their might: What sweet savour and precious memoriall did *David* leave behind him, *When he had served his generation, he fell asleep: Acts. 13. 36.* This serving of his Generation is a most comprehensive expression; and if that be true which the Orator saith (as it is most true) *Nemo sibi solum sibi nascitur, partem patria vendicat, partem parentes, partem amici,* No man is bought for himself, but must divide himself betwixt his country, parents and freinds, ye *God* hath divided him betwixt himself and his Neighbors, yet reserving him intirely to himself.

himself. Thou shalt love the Lord thy God with  
 all thy heart, and Soul and spirit, and strength.  
 This is the first and great Commandement.  
 And the second is like unto it, Thou shalt  
 love thy Neighbour as thy self. Things then  
 being so publike, men, are designed for most  
 noble and excellent services. What! hath  
 God imparted his name unto them to do  
 nothing for him? I have said ye are Gods,  
 Ps. 82. 6. *And God standeth in the con-  
 gregation of Princes, he is a Judge among  
 Gods. v. 1. As God sits in Heaven and laughs  
 to scorne the Kings of the Earth and Rulers  
 that take counsell together against the Lord  
 and his Christ, saying, let us break their bonds  
 and under and cast away their coards from us,  
 and will find a time to, pull down the migh-  
 ty from their seat, to speak to them in his  
 wrath, and to vex them in his sore displea-  
 sure.* So he stands upon the circle of the earth  
 to see how those wormes and Grass-hoppers,  
 which we call principalities and powers do  
 seek for him, that he may magnify his power  
 over their weaknesse, and turne the World up-  
 side down by weak meanes, or without meanes,  
 by contrary meanes. Noverint Universi, Be  
 known unto all the great ones of the Earth,  
 that God needes them not, he can do and  
 hath

These



hath done as great exploits with *Flies*, and *Lice*, and *Froggs*, and *Grass-hoppers*, these fellow creatures, as he ever did by them, and his hand is not shortned, but he can do strange works in the World still by as contemptible meanes: If God will so honour Earthly powers as to use them as instruments to do any of his best works, they are the more bound to God, and not God to them: If a King should set his Son to nurse to a poor woman, is the King most beholden to the woman or the woman to the King, and God the King of Kings, and *Christ the Lord of Lords* have set his Church to nurse to Kings as nursing Fathers, and to the Queenes as nursing Mothers, Let them judge on which side the obligation lies. But let them remember that God hath not stamped upon them the impressions of his own Majesty and power; nor set them in a subaltern subordination unto the absolute dominion of our soveraign Lord Redeemer, only to exalt them or to lift them up above their bretheren, but to glorify himself by them or upon them, to build them sure houses, if they stand like firm pillars of the Church and State, or to cast their thrones to the ground, and lay their honours in the dust, and cover them with confusion.

and, if they betray their trust.

2. *Christian Ministers* must also stand in their Lot, and lay out themselves for Christ: as *Moses* and *Aron*, The Magistrate and Minister must go hand in hand, if we would have the *Common-wealth of Jsrael* to prosper as the *Common-wealth of England*, like the Soul in the body: Ministers as they are Christs largesse given to his Church at the day of his Coronation, Eph. 4- 11. When he ascended up on high, he led Captivity captive, and gave gifts unto men, (i. e.) Gifted men to be Ministers to his Church, so they are his Embassadors sent to proclaime his Lawes, 2 Cor 5. 20. So they are called upon to testify their love to Christ by *Feeding*, *Feeding*, and *Feeding* his Lambs and Sheep Joh. 21. 15, 16, 17. Paul therefore charges himself not only with the care of *Particular Churches*, as

1 *That of the Romans*, Rom. 1. 9. God is my witnesse, whom I serve with my Spirit in the Gospel of his Son, that without ceasing I make mention of you alwayes in my prayers, and v. 11. I long to see you that I may impart unto you some spirituall gift to the end you may be established.

2 *To the Fewes*. Rom. 9. 3. I could wish that

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that my self were accursed from Christ for my brethren, my kinsmen according to the flesh, And Rom. 10. 1. Brethren my hearts desire, and prayer to God for Israel is that they might be saved.

3 To the Corinthians. 2 Cor. 12. 14. 15. I seek not yours but you, And I will very gladly spend my self, and be spent for your sakes, though the more abundantly I love you the less I be loved.

4. To the Galatians, Gal. 4. 19. My little Children of whom I travell in birth again untill Christ be formed in you.

5. Yea, the care of all the Churches, which made up the summe totall in his bill of sufferings. 2. Cor. 11. 28. Besides those things that are without, that which cometh upon me daily, the care of all the Churches: And when his life drew towards its period, he bequeathed this care to his Son Timothy. 2. Tim. 4. 1, 2. I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing in his Kingdom, Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine.

3 Christian Parents, As they derive sin to their infants in their generation; so should they

they endeavour to derive grace unto them by being instrumental to their regeneration; as they are taught to lay hold upon the Covenant for themselves and seed, and to dedicate them to God by Baptisme, so are they taught to bring them up *in the fear and nurture, and admonition of the Lord.* Eph. 6. 4. Timothy was commended for knowing the Scriptures of a child, and wheresoever the Gospel is preached, his Mother and Grandmother will be mentioned with honour for their care in instructing him: See the charge that is given unto true Israelites indeed, Deut. 6. 5. 6. 7, 8, 9. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and these words which I command thee shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a signe upon thine hand, and they shall be as frontlets between thine eyes, and thou shalt write them upon the posts of thy house, and upon thy gates.* And the fourth Commandment was given in charge unto Christian Parents, not only to observe it, but preserve it. Remember that thou keep holy



the Sabbath day, thou, and thy Son, and thy Daughter, and thy man servant and maid-servant, &c. As the Israelites were commanded to convey and derive the memoriall of the passover from generation to generation, unto children and childrens children.

4. Christian Masters must indeavour to make their servants Gods and Christs servants, as well as godly Parents must indeavour to make their children Gods children. Our Families must be nurseries for the Church, and we must indeavour to make every member of them, a member of the *Household of Faith*: What glories of the *Apostolical times* were those that were renowned by the *Apostles Pens* for having Churches in their houses; surely the Cart that bears the Ark must have four wheels to carry it on successfully. The Magistrate and Minister must be the two leading wheels, and the Parents and Masters must be the two that follow, and if the Spirit of God would but poure oyle into these wheels, and stir up their hearts to put their shoulders and hands to the work, then many hands would make light work, and Gods and Christs work would go an end, and prosper mightily.

5. Christian Brethren must consider that

1. When they are converted, they must endeavour the Conversion of others; *Nascitur indigne per quem non nascitur alter.* Andrew finding his brother Simon, said unto him, *We have found the Messias, which is, being interpreted, the Christ, and he brought him to Jesus,* Joh. 1. 42. and v. 43. *Jesus findeth Philip, and 45. Philip finding Nathaniel, said, we have found him of whom Moses in the Law and the Prophets, Jesus of Nazareth the Son of Joseph;* The promise of recompence is not impropriated to Ministers, but made common to all, *Dan. 12. 3. They that be wise shall shine as the brightness of the Firmament, and they that turn many to righteousness, as the stars for ever and ever: Believers are made through the word of Believers,* Joh. 17. 10. And *James 5. 19. 20. Brethren, if any of you do erre from the truth, and one convert him; Let him know, that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*

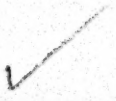
2. They must watch over one another, *Amicus est anima custos*, a true friend is the keeper of his Brothers soul, & *firmissima est amicitia quam conjungit religio*, that is

the firmest knot of friendship which Religion ties; none but one of a *Cain like* spirit will ask, *am I my brothers keeper*, Gen. 4. 9. when the rule of Christianity is so plain, *Levit. 19. 17. Thou shalt not hate thy Brother in thine heart, thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.*

3. They must quicken and stir up one another in the waies of God, *Hebr. 10. 24. Let us consider one another, to provoke unto love and to good works, noting that we must study one another, and indeavour to out-love, and to out-live one another.*

4. And lastly, as we must rouse up one another from slumbring, so we must raise up one another from falling: *Gal. 6. 1. Brethren if a man be overtaken in a fault, ye which are spiritual restore such a one* *καταρτιζετε* 'tis in the Original, *set him in joynt again*, in the spirit of meekness, considering thy self, least thou also be tempted, as we should have an hawks eye in watching, and discovering his fault, so we should have a Ladies hand, a gentle hand, and must handle him with the spirit of meekness. Oh that such a Gospel spirit did predominate in all that bear the names of Christians! And that we might from the highest to the lowest, from the greater

greatest to the least, with ~~one~~ heart and mind, as one man, endeavour to advance the interest of Jesus Christ, and do our uttermost to advance his Kingdom in all our Souls, Families, Relations, that such as expect to be altogether saved, may not satisfie themselves to be almost Christians, but as they are promised to be saved to the uttermost by Christ; so Christ may be served to the uttermost by them: with such resolutions and practise they may pray lustily, and with courage, *Thy Kingdom come*, yea, and may longingly and desiringly adde, *Come Lord Jesus, come quickly, even so Amen.*



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FINIS.

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The first of these is the fact that the  
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W I S D O M'S  
JUSTIFICATION,  
OR  
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TO THE  
W I S E  
ON  
W I S D O M'S B E H A L F.

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By R. E. Minister of Christ's Gospel :

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Prov. 4. 7. *Wisdom is the principal thing, therefore get Wisdom; and with all thy getting, get understanding.*

V. 8. *Exalt her, and she shall promote thee.*

I. Pet. 4. 10. *As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God.*

V. 11. *If any man speak, let him speak as the Oracles of God; &c.*

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LONDON, Printed for the use of the Author.

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THE  
TEXT;

LUKE, 7. 35.

*But Wisdom is justified of all  
her Children.*

---

**H**ese are words of Wisdom, and oh  
that they may be words spoken in due  
season.

They are a part of the wisdom of God,  
being a portion of his written word and re-  
vealed will: They proceed from him that  
spake as never man spake, Jesus Christ the  
word



word essentiall, and wisdom of his Father: And they are spoken in the defence of wisdom against all the gainsaying sons and daughters of folly in the World; and directed to the children of Wisdom. Therefore it will be our wisdom to incline not only our ears, but our whole hearts to the hearing and receiving of them: I might deliver my mind in wise *Solomons* words, who was firnamed for his admirable Wisdom *Solomon* the wise, because he preferred a wise and understanding heart above riches and honour, and therefore his wish being granted him, he ask'd wisdom, yea, he ask'd and had it, yea and had it so supereminently, that the World did ring of it in his lifetime, which brought the Queen of the *South* from far to visit him, and the Church hath rung of it since his death, yea, and all succeeding Generations will call him blessed, his memoriall being æternized by those 3. admirable pieces of highest wisdom, his book of *Proverbs*, the book of the *Preacher*, and the *Song of Songs*. But that piece of his wisdom which I shall commend unto you is left upon Record, *Prov.* 8. 1, 2, 3, 4, 5, 6. *Doth not wisdom cry: and understanding put forth her voice? she standeth in the top of high places, by the way in the places of the*

## Justification.

3

paths; she cryeth at the gates, at the entry of the City, at the coming in at the doors. Unto you, O men I call, and my voice is to the sons of men: O yee simple, understand wisdom, and yee fools be of an understanding heart. Hear, for I will speak of excellent things, and the opening of my lips shall be right things. In which words you have Wisdom speaking for it self, and speaking with a loud voice, speaking from the Pulpits, and house-tops, and high places; speaking from the press, and pressing herself upon you in the most earnest and publick manner, way-laying you in your paths, to catch you with guile in the inducements of your Teachers, who become all things to all men, that by all means they may win some, lying at your City gates, and at your very doors, knocking in season and out of season for entertainment; to make short, she proclaims and commends such for wise and prudent that receive her, and brands, and condemns all such for fools, and bruits which refuse her, *sed verbum sat sapientibus*, I speak unto wise men, judge yee what I say. From Wisdoms justifying of herself, we must pass as the Text leads us to her justification of her Children. For wisdom is justified of her Children.

The

The words of my Text are also found, *Mat. 11. 19.* and spoken in both places upon one and the same occasion: And they were occasioned by the morosity and frowardness of the unteachable Jews, whom no means could win upon, neither fair nor foul, rough nor smooth, *John the Baptist* came to them, clothed all in mourning, with a most sad, strict and austere gravity, as it did best become a Preacher of repentance, and they cry out that he had *Devil*.

And after the forerunner and harbinger, comes King Christ himself, but under the disguise of the Carpenters son, Christ he comes with all courtesie & affability, as it became a most gracious and propitious remitter of sins, and they charge him to be a glutton, and a wine-bibber, a friend of Publicans and Sinners: Neither *Johns* austerity, nor Christs courtesie could take with them, neither wind nor sun, means fair nor fowl could prevail with them to lay aside their sins, and submit to the Gospel. This is intimated by the comparison of childrens sports, of mourning and piping. saying unto their fellows, *we have piped unto you, but yee have not danced, we have mourned unto you, but you have not wept.* They would neither weep after *John*, nor dance after

after Christ; They had Copies both of mortification, and rejoycing set them by Christ and his fore-runner, but would write after neither, and therefore the Son and Spirit of God doth here implicitly call them fools in this disjunctive antithesis, speaking to this effect: *Choose you whether you will hear, or whether you will forbear*, whether you will receive or refuse that wisdom from above, that is communicated to the World by John and my self: But know this of a truth, that the Children of *Wisdom* will receive it, and they are the *Children of Folly* that refuse it: *Wisdom is justified of all her Children.*

I shall first sense the words, and then observe a Doctrine, and in sensing of the words I shall open three things.

- 1. *What we are to understand by Wisdom.*
- 2. *What by Wisdoms being justified.*
- 3. *Whom by the Children of Wisdom.*

1. This word *Wisdom* is *vox aequivoca*, an ambiguous word, clothed with diversity of senses in sacred writ, to give you a taste:

- 1. *Sometimes it is put for God the Father,*  
*who*



who is the Father of Wisdom, as well as the Father of Christ, and the Father of the Elect. He is the God only wise, Rom. 16. 27. and the giver of Wisdom, James 1. 5. and to shew the transcendency of his Wisdom, the Apostle saith, the foolishnesse of God is wiser than men, 1. Cor. 1. 25. Wisdom is not a quality in God as it is in men, but part of his Essence, and therefore as he is love it self, 1. Job. 4. 16. and light it self, 1. John, 1, 5. so he is *ipsissima justitia*, & *ipsissima sapientia*; righteousness it selfe, and wisdom it selfe: *Nequit fallere quia justitia, nequit falli quia sapientia*: He can neither deceive, nor be deceived, he cannot deceive because he is truth, or righteousness it self, neither can he be deceived, because he is Wisdom it self.

2. Sometimes God the Son is called by that name, for he is his Fathers Wisdom, as well as his Son, in which respect he is also called the Word, Joh. 1. 1. because as the Word that comes out of mans mouth declares what is in his heart, (*out of the abundance of the heart the mouth speaking;*) So Christ came out of his Fathers bosome to declare his will unto the World. Expositors do give their sense accordingly of that mystical Scripture, Prov. 9. 1. *Wisdom hath built her an house*

that

## Justification.

7

that is, Christ hath built him a Church, and the Apostle calls him expressly Christ the power of God, and the wisdom of God. 1. Cor. 1. 24.

3. Sometimes the spirit of God is called by that name, or something Equivalent, as Eph. 1. 17. The spirit of wisdom.

4. But most usually by wisdom is meant the written word, or revealed will of God, because it containes, and holds out the manifold wisdom of God: Because it came from Wisdom it selfe, and was given by inspiration from God. 2. Tim. 3. 16. And its tendency is to make wise: Its the true fruit of the tree of knowledge, fayre to look upon, and much to be desired to make one wise. The Scriptures are able to make wise unto Salvation through faith, which is in Christ Jesus, 2. Tim. 3. 15. The word is therefore Pro. 1. 10. according to the Originall called Wisdomes in the plurall number, because it bounds with ~~with~~ all fullness. Ps: 19. 8. and 2. Tim. 3. 16. And is so perfect and compleat a directory, that nothing may be added to it, nor taken from it. Deut. 4. 2. Revel. 22. 18, 19.

By wisdom here we are to understand chiefly the last of these, yet not excluding the

the rest : Gods Message to Mankind, The glorious Gospell of the blessed God: The great Embassy from Heaven sent by John and Jesus, that great Salvation that at first was preached by Christ himself, and afterward was confirmed by them that heard him. Hebr. 2. 3. That sealed word that hath been witnessed by clouds of witnesses, and sealed by multitudes of Miracles; left upon record in the Magna Charta of Heaven, the Canonicall Scriptures, and faithfully handed down unto the Church as the keeper of it, the pillar and ground of the truth, by pastors and teachers as the true Successors of the Prophets, Evangelists and Apostles.

2. Secondly to give you the meaning of the next term, *Wisdoms being justified*.

*Justification* is in propriety of speech a Law term, signifying the clearing or acquitting of a person as innocent after a legall procedure, and Evidence received, so that he stands *rectus in Curia*, upright in judgment, as having a right cause.

And as borrowed from the Law it is transferred to the Gospell, and signifies an humble sinners full and free pardon of all his sins, and his gracious acceptation to mercy for the imputation of the sufferings and righteousness of Jesus Christ.

But here some Expositors do render the meaning of it, *laudata est sapientia*, Wisdom is prayed; others, *honorata est sapientia*, Wisdom is honoured: Both together do give you a full and most excellent sense of the expression.

- { 1. *Wisdom is prayed with the Mouth.*  
{ 2. *Wisdom is honoured with the Heart.*

*With the heart man believeth, and with the mouth confession is made unto Salvation:* When the heart sets open its everlasting doors to entertain Wisdom in the beauty, and power, and fullness of it: And when out of the abundance of the heart the mouth will be speaking a good word for Wisdom, and make profession and confession on Wisdom's side; that is, to justify Wisdom.

As God and Christ are justified, or magnified, or glorified, so is Wisdom; and that will be plain when we understand the different readings of that excellent Text, 1. Pet. 2. 9. *Yee are a chosen Generation, a royall Priesthood, an holy Nation, a peculiar people, that yee should speak forth the praises (saith one sense) that yee should shew forth the virtues (saith another,) of him who hath called*



called you out of darknesse into his marvelous light.

- { 1. Then to justify Wisdom, is to speak forth  
 its praises.  
 { 2. To justify Wisdom, is to shew forth its  
 vertues.

- { 1. To speak unto its praise, and  
 { 2. To live unto its praise, is to justify  
 Wisdom.

1. Our tongues must be tuned to give Wisdom its due acclamation; we may truly ascribe that unto Wisdom, which the people once did falsely and flatteringly to *Herod*, *non vox hominem sonat!* The Wisdom that we are speaking of, *is the voice of God, and not of man*. Or as when the Competition was betwixt Wine, Women, and Truth for supremacy; We may strike in with the last and say, *Magna, maxima est veritas & prevalebit*: Great is the Truth, and prevaieth: So we may cry *ô Sapientia!* Great and excellent is Wisdom, and excelleth over all.

*Te facimus Regina Deam, calog; locamus.*  
 This Queen of the Earth, we may cry up to the Heavens, and make a petty deity of her.

and yet be no Idolaters; for so did Solomon, (one of Wisdom's eldest Sons) of old Prov. 4 7, 8. *Wisdom is the principal thing, therefore get Wisdom, and with all thy getting, get understanding: exalt her, and she shall promote thee, yea she shall bring thee to honour when thou dost imbrace her; she shall give to thine head an Ornament of Grace, a Crown of Glory shall she deliver to thee:* Who would not be prevailed with, to exalt Wisdom upon this very account, that it will exalt them and bring them to honour?

2. But this is not all: the heart is deceitfull, and fairest words do often come from fowlest hearts; therefore know further, that our yea, must be yea, when we commend Wisdom, when our tongues are let out in its praises, our hearts must say amen to it: we must not play the hypocrits in commending wisdom, by doing it *ore tenus*, and from the teeth outward; but we must honour it in our hearts, and shew forth its vertues in our lives: In justifying Wisdom we have to do with the God of Wisdom, the seer and searcher of all hearts, and he will not justifie us in our hypocrisie: our own hearts may justifie us, and yet God may condemne us, for *sordet in conspectu judicis quod fulget in conspectu operantis*, that may

look fowl enough in God's pure eyes, which looks fair in ours; But if our own hearts condemne us, God is greater than our hearts, and knoweth all things, as our Saviour said in another case, *Not every one that saith Lord, Lord shall enter into the Kingdom of Heaven, but he that doth the will of my Father which is in Heaven*: I may say the like here; Not every one that can speak fair, and say, Wisdom is best, must passe for a child of Wisdom, and a justifier of Wisdom, ----- *Video meliora proboque, Deteriora sequor*, ----- is a common practise, to see and praise the things that are excellent, and to pursue the contrary, was that that the Apostle charged home upon the Jews, *Rom. 2. 18. &c.* And even a Poet could complain, *Virtus laudatur & alget*, Vertue is commended in words, but little regarded if we look to mens deeds: Therefore he that doth Wisdom's wills, which are the same that the Spirit of God calls *πάντα τὰ θελήματα* all the wills of God, *Acts 13. 22. I have found David the son of Jesse a man after mine own heart, who shall fulfill all my Wills*, such a one as shall order his whole Conversation according to all Gods revealed will, and as it becometh the *Gospel of Jesus Christ*, this is one that justifieth Wisdom.

3. *The third thing* comes next under consideration; and that is, *Whom we are to understand by the Children of wisdom.* And here, I might give them many Characters whereby they may be known; but a few of the most Principall shall suffice.

1. *You may know them by their Father;* They are such as have received *the Spirit of Adoption* to cry *Abba Father*, and that spirit bears witness with their spirits that they are the *Sonns of God*, and if sonns then heys, fellow heys with *Jesus Christ*.

They are such as are effectually called out of the world and flesh, by the word and spirit; so that they are *not conformable to this present world* though they sojourn in it; neither doe they walk nor warre after the flesh whiles they are in the flesh. In a word, they are such as have *received Jesus Christ as Lord and Saviour* into the powers of their souls, and by *His sonship* are made *Sonns*, and obtain that gracious and glorious priviledg to be the *Sonns and Daughters of the Lord God Almighty*.

2. *You may know them by their Mother;* *Jerusalem the holy*, the Church Militant, is their Common Mother; They cleave fast unto that pillar and ground of the truth:



Whiles others turn retregrade, and runne their backs upon their first love, they are ready to reply unto their Mother, as *Peter* did unto our Saviour, when he asked his Disciples *Will yee also goe away?* Joh. 6. 68. Master *whither should we goe?* So they, Mother, *whither should we goe,* thou hast the words of *Eternall life*: Upon that Church of the living God, which is that pillar on which truth hangs, they will hang too, and as inseparably cleave to it as *Ruth* to *Naomi*: Who sayd *bid me not leave thee nor forsake thee, for where thou goest I will goe, and where thou dwellest I will dwell: thy people shall be my people, and thy God shall be my God.*

As *Solomon* gloried in his Mother, saying, *I am my Mother's Child*, So will they, in the Church; Not in the Name, as the Jewes that cryed out *the Temple of the Lord*, and our Carnall professors that hang upon outside priviledges as the people in *Noah's* floud did upon the outside of the Ark: But it is the Thing it selfe that they glory in, that they understand, and know the Lord. It is not the Temple of the Lord, but the Lord of the Temple that they make their boast of; not only that they have received the seal of their Matriculation in their Baptism, which is a Com-

mon livery that the Church gives unto all her visible followers: But that they have that trueth in the inward parts, which distinguisheth them from all hypocrites, and unsound professors and have their *Testimony within, and their record on high, that God is unto them a God, & they are unto him a people.*

3. *You may know them by their Brethren. Simile gaudet simili: They love the brotherhood, and keep close unto the Saints Communion: They are birds all of a feather, and sheep all of the same pasture: Hear David speaking his own sense, and theirs. Away from me yee wicked, I will keep the Commandments of my God. The wicked should be none of his Councell, his soul should not come into their secret. But his delight was in the Saints, and in such as did excell in vertue; and he profest himself to be a Companion of all such as did fear God and keep his Commandments.*

4. *You may know them by their Enemies. The ignorant and disobedient, the spirit of God hath joyned them together. 2. Thes. 1. 8. and therefore I shall not put them asunder. The Lord Jesus shall be revealed from heaven with his mighty angells. In flaming fire rendring vengeance to them that know not*

God, and that obey not the gospell of our Lord  
 Jesus Christ. David joynes them yet neerer  
 and makes them both one in that Question of  
 his; Are not they without understanding  
 that work wickedness? Making the workers  
 of iniquity, and such as are without under-  
 standing, to be one and the same; and its  
 very obvious that David in his Psalms and  
 Solomon in his Proverbs, do make the fool and  
 the sinner to be *Synonoma's*, tearmes of one  
 signification. Its the fool that sayth in his  
 heart, There is no God; or else, Tush God cares not  
 he hides away his face and will not see: Is there  
 knowledg in the most high? Observe, the foolish  
 Sinner hides God from himself, sayth in  
 heart, Ther's no God, and then thinks he hath  
 hid himself from God, Tush sayth he next, God  
 sees not. But David saith enough, demon-  
 stratively to convince him. He that planted  
 the Eare shall he not hear, and he that made  
 the Eye shall not he see; or he that nurtureth  
 the heathen and teacheth man knowledg, shall  
 not he punish? I might adde further. He that  
 takes his name from seeing Θεός of θεωνου  
*Qui una intuitu videt omnia praterita,*  
*presentia, & futura,* at one entire ad-  
 seeth all things, past, present, and to come,  
 he that is ολονθεωνος all Eye, before whose all  
 seeing

seeing Eye all things are naked and manifest, it were strange indeed that he should not see: and yet ignorant Sinners dare take up such monstrous thoughts of the God only wise.


And as they think meanly of the father of lights; So they have like thoughts of the Children of light. They are ready to count such as preach, and search the Scriptures, to be but fools, and preaching it self they esteem but foolishness: but as the judgment of blindmen is of no value concerning colours, so neither of fools and madmen concerning wisdom. Hear the Apostle; *Since in the wisdom of God the world by wisdom knew not God, It pleased God by the foolishness of preaching to save them that beleeve; As the wisdom of the flesh is enmity with God, so the wisdom of the spirit is folly with men. But let God be true, and every man a Liar, let God be only wise and every man a fool; let that be Wisdom which God counts so, and let that be folly which he calls so; and then the fear of God must goe for the beginning of wisdom, and they that have no fear of God before their eyes, must wear the fools Coat, though they be never so noble, high, mighty, wise after the flesh. However such as sit in darkness and in the shadow of death may flatter themselves,*



selves, and speak evil of things that they know not, by speaking diminutively of the children and waies of wisdom; yet, if you will sit down by the testimony of such as have had their Eyes opened with Eye-salve from above, they are the readiest of all to befool and be-beast themselves in reference to their times of ignorance and vanity. Let *David* speak for all: *So foolish was I, and ignorant even as a brute before Thee.* And they that speak thus of themselves, we need not make further inquiry, what they think of others. As one said once, *Scientia (so we may now say Sapientia) nullum habet inimicum prater ignorantem.* As Science, so Sapience, hath no Enemy like to the Ignorant. Therefore as some of the *Martyrs* in *Nero's* time said, If they wanted a Mark to choose their Religion by, they might doe wisely to make choice of that which *Nero* persecuted; so I may say, If men want a mark to know the children of *Wisdom* by, those are they whom the blind and leprous rabble of carnal and worldly sinners have in scorn and derision.

5. You shall know them by their Fruits: good fruits shew a good tree, so good works shew a gracious Soul. That's but a dead Faith

that works not, as the Apostle James hints, James 2. 17. And the precious faith of Gods elect is that that works by love. Gal. 5. 6. *Herein is my Father glorified*, saith Christ to all the branches that abide in him, *that ye bring forth much fruit*: (marke) fruites, and much fruit. A Christian's graces like grapes should grow in Clusters, 2. Pet. 1. 10. *Adde unto faith vertue, knowledge, temperance, patience, godlinesse, brotherly kindnesse, love*; here's the bunch, and though it be large, yet must it not, like that the spies brought out of Canaan, be born betwixt two; every gracious soul must be fraught with all this rich lading, and that is not all neither. These graces must *not onely be in them*, but must *abound in them*. They must *abound in grace*, for they must have every grace; and *grace must abound in them*, for they must reach after all of every grace, forgetting that which is behind, and reaching out unto the things that are before, for the prize of the high calling which is in Christ Iesus. And let as many as be perfect, be thus *ended*. Where the grace of God that brings salvation appears, and where that wisdom that is from above comes, which makes life unto Salvation; these are the lessons it teacheth: First, to eschew evil, to deny ungodlinesse



ungodliness and worldly lusts. And secondly, to  
doe good; To live holily, justly, and soberly in  
this present world. Tit. 2. 12. Thus have you  
the three tearms of the Text opened.

1. *Wisdom.*
2. *Being justified.*
3. *Of her Children.*

And nothing of difficulty now remains, but  
that we may draw up to some Conclusion  
which may be the natural result of the words.

Expositors, that tie themselves strictly to  
the Text, give us this as the sense of the ho-  
ly Spirit in the words. *Wisdom is justified of  
her Children.* That is to say, *Ab iis qui vere  
sunt prudentes, & intelligentes*, of such as are  
truely wise, and intelligent, *vel ab iis qui à  
patre sunt Electi ut sapientia Dei sint partici-  
pes.* Such as are Electèd of God the Father  
to be made partakers of his heavenly wis-  
dom: And they are called the *Children of  
wisdom* in the same sense, as the receivers of  
the Apostles and their doctrine are called  
*Sons of peace*, *quia pacem amant, vel qui  
electi sunt à Deo ut pacis sint participes*  
because

because they love peace, or because they are Elected by the God of peace to be made partakers of the peace of God.

Those that have relation to the Context, give us these interpretations.

1. Of her Children, (i. e.) a *Johanne & Christo*, of John and Christ, *dum nihil prateriserunt quod esset utile saluti hominum*; who declared unto the Church God's whole will, and withheld nothing back from the sons of men of Gods great Counsell. *Et hic est sensus magis genuinus*, saith the Author of it; this is the most natural and proper sense.

2. Others think that sense too narrow, because St. Luke, addes *ab Omnibus filiis*, Of all her Children, and therefore take in wise hearers, as well as teachers. Those that lose with Gods wise purpose in revealing the gospel, and are not beaten off by prejudice of persons from receiving and embracing it. That will receive the message that comes from God by any Messenger that comes, whether in a *Legal severity*, or *Evangelical lenity*. shall not defraud you of the variety by taking one sense and leaving the other since they will agree together so lovingly to make the full meaning of the Text, but shall give



give you the marrow of all, in this following point of Doctrine.

*Those Ministers that do faithfully teach, and those hearers that do chearfully receive the word of Wisdom, are thereby known to be the Children of Wisdom, and in so doing, Wisdom is justified.*

We shall take the Doctrine in sunder, because it falls so naturally into parts, and shew you.

1. First, that Wisdom's children are wise Teachers.
2. Secondly, that Wisdom's children are wise Hearers.

But my scope in both, shall be rather to describe unto you by certain characters and marks, who these are, both *wise Teachers*, and *wise Hearers* distinctly and apart, than light a candle to shew you the Sun, by proving these to be the children of Wisdom, which appears so plainly in the very meaning of the Text, as if it were written

with a Sun-beam, that such as run may read

1. It being clear from the Text, that wise teachers are *Wisdom's Children*; and not only this, but *fili natu majores*, the elder and more noble of the family, to whom the priority of dignity of right belongs: I shall lay down certain marks to know them by,

1. *Their first care is to lay a sure foundation.*
2. *They build sutable materialls upon it.*
3. *Their work is progressive, and carrying on towards perfection.*

1. In their Church work, and Bethel building, their great care is to lay a sure foundation, or rather they account it their Master-piece to keep close to that foundation that is already laid; for *other foundation can no man lay, than that that is laid, and that foundation is Christ.* 1 Cor. 3. 11: This the Apostles have set before us to our hand, as Paul saith there in the 13th verse precedent, *According to the grace which is given unto me as a wise Master-builder, I have laid the foundation, and another shall build thereon.* Or rather indeed, this chief Corner-

*Corner-stone* which was refused by the builders, when he came to his own, and his own received him not, God the Father who was the Master builder indeed, hath layd as a sound Foundation, a rock to build his Church upon, and so sure a one, that the gates of Hell can never prevail against it. See 1 Pet. 2.6. which is taken out of *I say*, 28.16. Thus saith the Lord God, Behold I lay in Zion for a foundation, a stone, a tryed stone, a precious Corner-stone, a sure foundation, and he that believeth on him shall not be confounded.

Or what if I said, this stone hath laid himself as the foundation of the building, it were no monstrous, nor heterodox principle; for the Apostle is plain, *Hebr.* 2. 3. and saith, That great Salvation which the Gospel brings to light, began to be spoken by the Lord, and was confirmed unto us by them that heard him: God also bearing them witnesse, both with signes and wonders, and divers miracles, and gifts of the Holy Ghost according to his own will. And Christ is called a living stone, 1 Pet. 2. 4. and 'tis no incredible thing that a living stone should lay it self, yea, and beg other living stones too. 1 Pet. 2.5. To whom coming as to a Living stone, disallowed indeed of men, but chosen of God, and pretious, yee also

as lively stones are built up a spiritual house,  
 an holy Priesthood to offer up spirituall sacrifice  
 acceptable to God by Jesus Christ. This is that  
 living stone, that of dead stones raises up  
 children unto Abraham; that turns all the  
 Elect into Free-stones, to build himself a  
 Temple, according to that of the Psalmist,  
*Psal. 110. 3 Thy people shall*  
~~be~~ *Thy people shall be willing (or free)*  
*in the day of thy power, and if the Son have*  
*made them free, then are they free indeed, Joh.*  
*8. 36.* And therefore Gods called ones, who  
 are quickened and made alive, and have ac-  
 cess by one spirit unto the Father, are said to  
 be fellow Citizens with the Saints, and of the  
 Household of God, and are built upon the  
 foundation of the Apostles and Prophets,  
 Jesus Christ himself being the chief corner-  
 stone, in whom all the building fitly framed  
 together, groweth unto an holy Temple in  
 the Lord, in whom you also are builded to-  
 gether for an habitation of God through  
 the spirit. Its reported of *Amphion*, that he  
 was so exquisite a Musitian, that playing up-  
 on a Lute that *Mercury* gave him, the stones  
 that built *Thebes* followed him to the place  
 where they should be laid: The Morall of  
 this fiction is given us thus. He was so  
 L mighty



mighty in oratory, that with his wonderfull faculty, he brought together a rude and savage and stony hearted people to live peaceably and lovingly together in *Thebes* where he was King.

But such is the mighty power of the Royal King Jesus, the King of Saints, and King of Kings, and Prince of Peace, that he makes the *Woolf* to dwell with the *Lamb*, and the *Leopard* to lie down with the *Kid*, and the *Calf*, and the young *Lyon*, and the *Fatling* together, and a little *Child* to lead them, and the *Cow* and the *Bear* to feed their young ones together, and the *Lyon* to eat straw like the *Oxe*, and the sucking child to play on the hole of the *Aspe*, and the weaned child to put his hand in the *Cockatrice* den, *Isay*, 11. 6, 7, 8. The meaning of all which is no more, but that this omnipotent King shall take away hearts of stone, and give hearts of flesh, and make such a wonderfull change upon men and manners, as if there were a new Heaven, and a new Earth, wherein dwelt righteousness. But I forget my self, its easie to be lost in the Labyrinth of Christs Excellencies, and so long as I am not besides my foundation, I am well enough. In the 12<sup>th</sup>. of the *Revelation* you may read of a woman clothed with the Sun,  
treading

treading upon the Moon, and crowned with a Crown of twelve stars, and surely Solomon in all his royalty was not arrayed like this wonderfull woman. I know you will readily turn aside to behold this strange sight. Know then, that this woman was the Church, compared to a woman for three things.

1. *Her weakness*, the woman being the weaker sex.

2. *Her fruitfullness*, the Church is a breeding woman, bringing forth sons and daughters to Christ.

3. *Her love* towards her Husband, her heart is alwaies towards Christ.

Her *Sun-clothing* was the imputed righteousness of Jesus Christ, or Christ mystical, which believers are said to put on, *Rom. 13.*

14. Her treading upon the Moon, is her despising, or setting light by all sublunary and terrestrial things.

Her Crown of twelve stars is the Churches enriching and beautifying with the doctrine of the twelve Apostles; now observe,

Though the Apostles writings are the Churches crown, yet the cloth of Gold that she

she is arrayed in, is *Jesus Christ*: Though the Apostles lie next to the foundation, or may be taken in as part of the foundation, yet *Jesus Christ* hath still reserved this priviledg to himself to be the chiet corner stone.

And this stone is also a touchstone to try who are wise *Master-Builders*. Whosoever brings any other Gospel (*i.e.*) Whosoever layes any other foundation, let him be accursed. Gal. 1. 8, 9. Its doubled in the two verses, as if he had sayd what is sayd. 1 Cor. 16. 22. Let him be *Anathema Maranatha*, cursed with a curse, double accursed. *Babel-builders* will content themselves with a *Sandy foundation*: But *Bethel-builders* will have a rock (*the rock*;) Or nothing. *Super hunc Petram* will serve the builders of Rome: Upon thee *Peter* will I build my Church: But *Super hanc petram*, is the sense of the reformed Churches; they will build upon the rock *Christ*, for they will own no other foundation.

Stand but upon this rock, or upon the Churches Mount, and take a prospect of the Enemies of the Church and truth, and you may easily conjecture that they are building a *Babel* by the *Confusion of their languages*:  
and

and on the other hand view the Orthodox, and you will find so much oneness in their heart, and mouth, that its most conclusive that it is Christs spirituall Temple that they are raising: Why do the *faithfull Ministers of England* fight with beasts here (as Paul did at *Ephesus*) in the shapes of men and Women; but out of a resolution to contend unto blood for the faith that was once delivered to the Saints? Why do the *Gospels and Churches friends* shew themselves in the high places of the field against those men, and Women-Monsters that have militated under the names of *Ranters, Quakers*, and others, but that they are revolted into such a damnable *Apostasy*, that with their *Heresies*, and *Blasphemies* they indeavour to overturn the foundation. Oh that the Lords remembrancers would give him no rest, but cry mightily day and night against these crying sinns, which threaten to overturn both Church and State. Let us keep close to the foundation, least we be robbed of our Crown. Thats the Counsell that the spirit gave unto the Church of *Philadelphia*. Revel. 3. 11. and the Apostle gave the same in effect unto the Church of *Colosse*. Col. 2. 18, 19: Let no man beguile you of your reward, in



a voluntary humility and worshipping of Angels, intruding into those things that he hath not seen, vainly puffing up in his fleshly mind, and not holding the head, from which all the body by joynts and bands having nourishment ministred and knit together, increaseth with the increase of God.

2. Though it be a rule that *Dimidium facti qui bene cepit habet*. A good beginning is like to have a good ending: Yet we must proceed to the following Markes, whereof the next that was named is: That wise builders after they have layd a sound foundation, do build suitable materialls upon that foundation. To make use of the Apostles allusion. 1. Cor. 3. 12. They build gold, silver, and precious stones upon that foundation: Their second care is that the Superstruction be suitable to the Foundation: Their Doctrines, Re-proofes, Corrections, Instructions in righteousness, Their Convictions, Admonitions, Exhortations, Consolations shall be all Scripture-proofe. They will gather, guide, and teach the Churches not according to fancy, but according to rule: They will be carefull to do what the Apostle so expressly commanded his Son Timothy. 1 Tim. 4. 16. Take heed unto themselves, and the doctrine,

and continue in them, knowing that in so doing they shall save both themselves, and those that hear them. They will tast and try truths for their people, and be sure that it be sincere milk, and wholesome meat that they commend unto them: They will weigh and touch all that passes for Gold, and be sure it be right, if not weight before they offer it unto those of their charge. They will keep close unto the pattern of wholesome words, knowing that *Heterodox* speaking will soon overthrow *Orthodox* believing and living: Scripture tells them what difference was between a *Sibboleh* and a *Shibboleh*, Judges 12. 6. and antiquity informs what a breach an *ἐπιστολιος* and *ἐπιστολιος* made in the Church, and therefore they will not swerve so much as an hairs breadth, a letter or a syllable from the standard of the word, knowing the unavoidable danger of adding to the word, or taking from it. Their endeavour is to speak out the words of wisdom and sobriety, that such as favour the things of the spirit may readily close with them, as with the true sayings of God. They will not, like the sons of Novelty, and Factors for Heresie sore so high, and walk aloft in the clouds, that none shall understand them: Those high swelling

words of vanity, the spirit of God makes a mark of Heresie, *Jude* 16. They will not deliver themselves of such aeriall conceptions as shall amuse their Auditors, nor like the divels oracles speak with forked tongues, that you may well suspect them to be the ser-pents seed, and walking with cloven feet, that you may say of them as Christ did of the Jews, *Yee are of your Father the Diuel*; But *the words of the wise are pure words*, as *Solomon* saith, and such as become the simplicity of the Gospel: I need say no more concerning this mark, but only give you the Assembly note upon that place, *1. Cor. 3. 12.* That the Apostle by Gold and Silver, and precious stones understands pure and solid truths, such materials as *Isay* the Evangelical Prophet, and *John* the prophetical Evangelist did lay down for the materials of the Holy City, the Heavenly *Jerusalem*; and these are opposed to curious fancies, and philosophical conceits, and all such teaching as tends rather to ostentation and seduction, than edification, which are by him compared to timber, hay and stubble.

3. The third mark whereby these sons of Wisdom are to be known is, that they are still driving on towards perfection, hear one

of them speaking the sense of the rest, *Hebr.*  
*6. 1. Therefore leaving the principles of the*  
*doctrine of Christ, let us go on to perfection.*  
 Though there are some like a Mill-wheel, all  
 the year in motion, and at the latter end at the  
 same place, as in the beginning, alwaies lear-  
 ning, and never come to the knowledge of the  
 truth, yet this dwarfish stature, as it is no cre-  
 dit, so no comfort unto their spirituall Fa-  
 thers: They count those hearers to be their  
 joy and their crown, that thrive and increase  
 in knowledge, and glorifie God by bringing  
 forth much fruit, and stand fast in the faith,  
 in the midst of shaking times, *finis coronat*  
*opus*, its the end that crowns the action, and  
 therefore they are carryed on with a longing  
 desire to be laying the *top stone*, that the ac-  
 clamation of grace, grace, may be given unto  
 it. They are still leading on their followers  
 from grace to grace, and revealing righteou-  
 sness from faith to faith.

You shall never hear them flattering men  
 into that fools Paradise of being already per-  
 fect, its legal to be reprov'd for sin, and to  
 be instructed in duty. Its beneath the spirit of  
 the Gospel to be under ordinances, and mans  
 teaching; these are beggerly rudiments, and  
 they can make their brags of more sublima-  
 ted



ted and seraphical Doctors; yea, they talk as if their Churches were like *Alciabiades* his Armie all Commanders, and all Teachers, like that monstrous body which the Apostle in derision of such a fancy, supposes, 1. Cor. 12. 17. where the whole body is eye, and there is no hearing. This and such like is the language of false Prophets, and sons of delusion and folly, and not the sons of Wisdom; and whensoever you hear any of these enchantments, wherewith deceivers go about to bewitch the people, then *look to your selves that we lose not the things for which we have laboured*, 2 Joh. 8. 6. We labour for your souls, desiring not yours, but you, if they are lost to you, they will be lost to us too, a great losse to us, for they that turn many to righteousness shall be graded in glory accordingly; but an invaluable losse to you. *For what will it profit a man though he should gain the whole World, if he lose his soule.* Surely the Apostle saith enough to awake any rational man out of that dream of sinless perfection, when he saith, *Whosoever saith he is without sin, is a Lye, and if a Lye be no sinner, he may flatter himself that he is none*, but that place that is *instar omnium*, as good as a whole clowd of Witnesses, is

Phil.

Phil. 3. 12. Not as if I had already attained, or were already perfect, but this one thing I do, forgetting that which is behind, and reaching unto the things that are before, pressing forward towards the mark for the price of the high calling, which is in Christ Jesus, and let as many as be perfect be thus minded. (Observe the words well, and you will find in the beginning of them a perfection which the Apostle had not,) and that was a sinless perfection that is not attainable in this life, where we know but in part, and are sanctified but in part; 1. Corinth. 13. 9. And in the close of those words mention is made of a perfection, which the Apostle had, and which the children of God must have, and that is a perfection of sincerity, such as God enjoined unto Abraham, Gen. 17. 1. I am God allsufficient, walk before me, and be thou perfect; and though a sinless perfection be not attainable on this side Heaven, yet it is the mark that the Saints aim at, and they are still pressing towards it: As their petition, Thy will be done in Earth, as it is in Heaven, and their wish! Oh that my waies were made so direct that I might not sin against thee, that I might keep thy statutes: They comply with God in that desire of his for Israel! Oh that there were in them but such a heart that they might love me, and keep my

my Commandments alway, &c. Deut. 5. 29. & this  
*affectio Christiani est perfectio Christiani*, God  
 is graciously pleased to take the will for the  
 deed; and as it is the Saints aime, so it is  
 the longing desire of their Teachers, and  
 therefore when they have planted, they be-  
 take themselves to watering, and fain they  
 would reap where they have sown: They  
 resolve to go on with unwearied diligence  
 through thick and thin, through all opposi-  
 tion, (through evil report and good report, as  
 deceivers, and yet true, as dead, and yet alive,  
 as poor despised things, yea, rather no things,  
 things that are not, and yet making many  
 rich, as having nothing, yet possessing all  
 things: ) If Christ may but increase, so it  
 be by their decreasings, they can with the  
*Baptist* make it their glory and rejoycing,  
 and if Christ be exalted, though it be upon  
 their ruines, they have their consolation. A  
 good builder sits down and counts the cost,  
 that he may be as good at finishing as begin-  
 ning, whereas its the reproch of a foolish  
 builder that he leaves in the midst of's work,  
 and having begun, is not able to finish.

Right buildings indeed will indure the  
 cry tryall, 1 Cor. 3. 13. *Every mans work  
 shall be made manifest, for the day shall declare*

because it shall be revealed by fire, and the fire shall trye every mans work of what sort it is, &c. Whether we understand it of the tryal of the Spirit, which by the light of the Word doth manifest the verity or vanity of the doctrines of men, in which sense we are to understand the Apostle, 1 Joh. 4. 1. where he bids us *Try the Spirits whether they be of God*, or whether we understand it of tribulations, temptations, or persecutions, whereby sound doctrine is tryed, and distinguished from false, by bearing up the spirit when all other fails.

I might here take up some time in laying before you marks of false Teachers, and signs of folly, but *Rectum est mensura sui & illius*; a streight Rule will as well shew you what is crooked, as what is streight: If those be the Children of Wisdom, that,

1. Lay a sure foundation.
2. Build Gold and silver upon it.
3. Go thorough with their work.

Then by the Rule of contraries, they must be for the *Sons of Folly* that,



1. *Erre in the foundation.*
2. *Build with rotten materials.*
3. *Apostatize, and fall away from their work having put their hand to Gods Plough, do look back.*

The second part of the Doctrine is; *The Wisdom's children are wise Hearers*: I shall not spend time to prove that it is so, since it results so naturally from the Text, according to the interpretation that I have given of it. But as in the former part I shewed you by certain infallible marks how you may know wise Teachers from foolish, so I shall here in like manner indeavour to paint out wise Hearers in their colours, that you may be able to distinguish them from the Children of Folly. Know then that they are wise Hearers, not that are Hearers only, or will take some pains to read and study, and know the word, and do no more, though these are good and commendable things, provided that they are introductory to better things, otherwise their tendency will be but to aggravate more condemnation, for *He that knows his Masters will, and doth it not, shall be beaten with the more stripes.*

But they have the true Marks of *wise Hearers* upon them, that

1. *Believe or receive the Word.*
2. *Retain the Word,*
3. *Practice according to the Word.*
4. *Propagate the Word.*

1. *Wise Hearers* are such as *Believe*, or *Receive the Word*; for both these may be well comprehended under one head; as *Receivers of Christ*, and *Believers in Christ* are *Synonoma's*, and terms that belong both to one thing, *Joh. 1. 12. As many as received him, to them gave he power to become the Sons of God, even to them that believe on his Name:* So the *Receivers of the Word*, and *Believers of the Word* are all one, *Acts. 2. 41. They that gladly received the Word were baptized, and the same day there were added unto them about 3000. souls;* *Hearing attentively* may bring the *History* and *Notions of Christ* into mens heads, but its the receiving and believing of what is heard that brings the mystery and possession of *Christ* home unto their hearts: The *Apostle* tells us that faith cometh by hearing, *Rom. 10. 17.* and that *without faith it is impossible to please God, Heb.*

11. 6. And therefore except we hear the Word believingly we cannot please God. *The Scriptures are able to make wise unto salvation, but it is through the faith that is in Christ Jesus, 2 Tim. 3. 15.* And the Apostle on the other side notes, that the Word that was preached to the Jews of old did not profit them, because it was not mixed with faith in them that heard it, *Heb. 4. 2.* That was the best ground of the four that received the seed into depth of Earth, *Luke, 8. 8.* and that shadowed out those honest hearted Hearers that do receive the word into the deep of their hearts: If the bodies receptive faculty be not good, there ensues an *ἀνορεξία* a listlessness, and loss of appetite, and that body must needs languish of an *Atrophe*, and dye of a *Consumption* for want of nourishment, and it fares no better with the queasie soul that receives not the Word, and Christ into the powers of it. Take notice therefore of this mark, and make it a touch-stone to try your selves by: Observe how earnest the Apostle is in pressing to it, *2 Cor. 13. 5.* *Examine your selves, whether you are in the Faith, prove your own selves, know you not your own selves how that Jesus Christ is in you, except yee be Reprobates:* Its as much as if he had said,

# Justification.

41

Oh try, try, try your selves, whether you are in the faith: And David was as earnest with God upon the same errand, as the Apostle was with men, whereby it appeared that he desired to be a man after Gods own heart indeed. Psal. 139. 23, 24. Search me O God, and know my heart, try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting; Where he saith in effect, as much as Lord, try, and try, and try me, as if he would have all the three angles of his deceitfull heart put upon tryal. Be sure to take your errand with you, which is, that every wise Hearer, is a believing Hearer; And he that hears believingly, is one that justifies Wisdom, he sets to his seal that God is true, yea, Good and Wise, and Just, and Mercifull, and many waies he glorifies God, and justifies Wisdom, our faith being our reasonable, and our universal service: But he that hears the Word, and remains an unbeliever, ignorant still, and disobedient still, no change wrought upon heart or life, note that man for a foolish Hearer, he's as evident to be known, as a fool by his fools cap, or his fools coat.

Oh that all hearers might be prevailed with to try themselves by this mark, and not to do it superficially, but thoroughly. I am

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Confident that many figures of men and women that go for Professors, and are taken by themselves & others to signifie much, would be found to be meere Cyphers, crowd as many of them together as will fill a volume, and they will stand for nothing, but we may give up the count of them like beginners in Arithmetick; adde nought to nought, and it makes nought, take nought from nought, and there remains nought. Surely when Christ shall come with his *fanne to purge out of his Kingdom things that offend, and all the workers of iniquity*; so much of the heap will fly away in the chaff of light Professors, that the remaining wheat will be so small a remnant, that we may say, not with the Prophet, *what is the chaff to the wheat* in respect of excellence, but on the contrary, *what is the wheat to the chaff*, in respect of bulk and quantity; surely, if trees be to be judged by their fruits, we see seducers and deceivers run away, as it were with the ball upon their foot; when many a faithfull Minister may say with Peter; *Master, we have fished all night, and caught nothing*; Or cry out with the Prophet of the paucity of Believers, *Lord, who hath believed our report, or to whom hath the arme of the Lord been revealed*, *Isay, 53. 1.*

2. A second mark of wise Hearers is, that they retain the VVord, you may know who are retainers to God, by retaining his VVord; love the King, and love his Laws, love God, and love his VVord: No Lord Keeper so honourable, as the keepers of the VVord, for Christ the blessed of the Father calls them blessed; blessed, "yea blessed, yea rather blessed are they that hear the word of God and keep it:" The virgin was rather blessed in conceiving Christ in her heart, than in her womb, and if all Generations do call her blessed for the one; I am sure Christ himself gives her blessedness a rise, and preeminence for the other. *A certain woman, as Christ was speaking, lift up her voice, and said, blessed is the womb that bare thee, and the paps which thou hast sucked; But he said, yea rather blessed are they that hear the word, and keep it, yea blessed are the people which have the Lord to be their God saith David, Psal. 144 15. Yea blessed are the people that have the VVord of God to be their treasure. The truths of Gods VVord are like arrows in the hands of Gyants; blessed is he that hath his Quiver full of them. As Christ did repel Sathan with Scripture, so must we, that shield of Faith will quench all the fiery darts of the Devil;*

*I have hid thy Word within my heart* said Holy David, and by so doing he was made wiser than his Elders, Enemies, Teachers: Solomon teaches us to dig for it, as for hid treasures, Prov. 2. 4. And David teaches us to lay it up as hid treasure; when corn is sown in the best ground it must be covered with depth of Earth, if we look for a crop, otherwise we may expect that the fowls will devour it there, as well as by the way side; and when this immortall seed of the Word is sown in our hearts, it must be received into deep furrows, and covered; if ever we will purchase the repute of fruitfull and wise Hearers. That the body may receive sound nourishment, and be strong and lusty indeed; its requisite that the *retentive faculty* be strong, as well as the *receptive*, otherwise the body falls into an Apepsie, and languishes for want of nourishment, and even so, and no other wise it falls out with the soul. Its as true in spirituall good husbandry, as well as other, *minor est virtus quam quarere parta tueri* good keeping, or carefull saving is good getting; I'll close with that, Luke, 8. 15. *That the good ground are they which in an honest and good heart, having heard the word keep it, and bring forth fruit with patience;* which wo

last words of bringing forth fruit leads us to the,

3. Mark of a wise Hearer, or such Hearers as are children of Wisdom, which is; that they are such as practise according to the Word: Our principles and practises must be twins, and go hand in hand; *Laus omnis virtutis in actione consistit*, is a rule in Divinity, as well as Humanity: The practical Christian doth as far excell the meer *nominal* or *notional* ~~thing~~, as the thing doth the Name, or the Power of Godliness, doth the forme: Our Saviour told his Disciples that *except their righteousness did exceed the righteousness of the Scribes and Pharises, they could not enter into the Kingdom of Heaven*: The Scribes had a form of knowledge, and the Pharises a form of Godliness, but Christs Disciples must have the power of both: You shall never hear the word promise much unto the meere hearers of the Word, except they be more than so; *Blessed are they that hear and keep, as you heard before; and if yee know these things, blessed shall yee be if yee do them, Joh.*

13. 17. *Revealed things belong to us, that we may know and do them, Deut. 29. 29.* Its pity saying and doing should be thought to be two mens offices by us Teachers, and its pit-



ty knowing and practising should not meet in the same men amongst our Hearers; as the ignorant and disobedient make the Epitome of profaness, *2 Thes. 1. 8.* So knowing our Masters will, and doing it, is the very summe and substance of our Religion; for they are not the hearers of Gods Word, and the knowers of his will, but the doers that shall be justified, *Rom. 2. 13.* As one saith of the *119. Psalm*, which gives us an account of *Dauids* pious practise; so may we say of the whole Word of God; they are *verba vivenda non legenda*, rules to be lived over, and not only to be read over, like lessons in Musick, that are never well learnt till we have practised them; when we can say with *David*, *Lord thy Word is a lanthorn to my feet, and a light unto my paths; and we have cleansed our waies by ruling our selves after Gods Word*, then are we good proficientes indeed. Many think it a great matter to have the Bible in their houses, though they count a pair of Tables to be the more necessary and usefull ornament of the two; some think it enough to have the Bible or some good book sometimes in their hands, and if they have some confused notions of Religion in their heads, this is some great matter; But *Moses* taught the

the *Israelites* to go a degree further, if they would be true *Israelites* indeed. Deut. 6. 6. *These words which I command thee shall be in thy heart, and yet this Mark in hand carries further, our heads must not only affect our hearts, but our hearts must also set all the wheelles of our Conversation in motion, only let your Conversation be as it becommeth the gospel of Jesus Christ, This is the unum magnum, what ever is forgotten let this be remembred, for thereunto we are ordained to shew forth his vertues, who hath called us out of darkness into his marvelous light.*

4. The 4th. and last Mark of wise hearers is. That they propagate the word: True Wisdome is Communicative, and the Children of Wisdome do improve their talents by imparting them: They are as free of their Counsells as the Sun of light, that lends it to all under the same horizon: They are as free of their graces as the Sea of its Waters, that lends them to the earth and rivers, and like rivers in their Course, they fill all empty pitts in their passage. They have drunk freely of the living waters at the fountain head, and as they have freely received, so they are as free to give. *Nascitur indignè per quem non nascitur alter.* As Creatures desire to

Communicate their being, so the *new Creature* desires nothing more than to Communicate *well being* to relations. They consider that as no man is *born* for himself, so neither *new born*; and therefore when Christian parents have begotten infants in their sinfull likeness, they *travel in birth again untill Christ be formed in them*, and they are born anew of the word and spirit. Recoile to the forecited place, Deut. 6. 6, 7. *These words shall be in thine heart*, but they must not rust there, for it follows, *thou shalt teach them diligently unto thy Children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou lyesst down, and when thou risest up*, Christ and wise hearers must like provident husbands lay in provisions in their full treasures, even truth new and old, but with faithfull *Joseph* they must draw them out in times of scarcity to their *families, freinds, Enemies*, and must prove themselves good Neighbours to all that need them: That they may shew themselves not only to be true Sonns of Wisdome, but *Sonns of their heavenly father, who causes his sun to shine upon the good and bad, and his rain to fall upon the just and unjust*. It was Davids rejoycing that he had

bid

hid the word in his heart, and again that he had not hid it: That he had hid it for himself, to be a bridle to hold him back from sin, and to be a spurre to put him on to duty. That he had not hid it from others, but was willing to publish it upon the house topps, and to propagate it to the great Congregation, yea to old and young. Come yee Children and hearken unto me. and I will teach you the fear of the Lord. Ps. 34. 11. Christ Commends Peter when he is converted to strengthen his brethren. Luke, 22, 22. Those that with Andrew and Philip have found Jesus themselves, should bring others to him as they did Peter and Nathaniell. Joh. 1. 41, 43. Oh what golden times should we have, If instead of *Homo homini Lupus*, & *Homo homini demon*: It might be sayd *homo homini deus*, & *homo homini Jesus*. If instead of one mans being a Wolfe to another, by rendering *Evill for Evill*, and one mans being a *Divell* to another in rendering *Evill for good*; If instead of these I lay, one man would be a *God* unto another, and a *Saviour* unto another, and deal so Christian like as to overcome *Evill with good*. That they would shew true brotherly love unto one anothers soules, by not suffering sin upon their brethren,

27 *Homo homini an  
selus & de  
homo  
deus*?



brethren, but telling them plainly of their faults, and by provoking one another unto love, and to good workes. I shall close up this Mark with that expression of our Saviour in that memorable prayer of his for all the members of his body mysticall. Joh. 17. where v. 9. he saith *I pray not for the world, but for them ~~also~~ which thou hast given me. and v. 20. Neither pray I for these alone, but for them also which shall believe on me through their word.* Noting that true converts will shew themselves to be such by propagating the word, and to be the Children of wisdom by Communicating wisdoms precepts, principles, and practises to others, *their light shining before men that they may be stirred up to glorify the father of lights, which is in Heaven.*

Now if these things be so, that the Children of wisdom are wise hearers, and they are known to be so by these Markes, then it will be most manifest by the rule of Contraries. That.

1. *Such as receive not, and believe not the word.*
2. *Such as retain not, and keep not the word.*
3. *Such as practise not the word.*
4. *Such as propagate not the word.*

All these are *unprofitable bearers*: such as in hearing hear not, and Wisdome it self dis-ownes them as none of her family, but the *Children of folly*.

We shall Modell our Application into 4. *Uses*.

1. Of *Exhortation*:
2. Of *Direction*.
3. Of *Caution*.
4. Of *Consideration*.

I. *USE*.

1. *Use is Exhortation*: As David saith *be Wise O yee Kings, be learned yee that are judges of the Earth*: So I may Exhort, *Be Wise O yee Teachers, be learned yee that are hearers of the Word*. Men do account it one of the greatest *reproaches* to be accounted fooles, and esteem it one of the greatest credits to be reputed Wise: And if *Wisdome after the flesh* do look so lovely, *Wisdome after the Spirit* doth farr out-shine it, *David and Salomen* have wrapped up the *fool* and the *sinner* under the same *Notion*: O yee *fooles when will yee understand* sayth David.

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Pl. 94. 8. *And O yee simple ones how long will yee love simplicity, and fooles hate knowledg? Prov. 1. 22. I shall onely ule Salomons Exhortation, Pro. 8. 5, 6. O yee simple understand Wisdome, and yee fooles be of an understanding heart. Hear, for I will speak of Excellent things and the opening of my lipps shall be right things. and Prov. 9. 14, 16. Wisdome sitteth at the dore of her house to call Passengers, Who so is simple let him turn in hither. And as the Apostle bespake his Corinthians when he had been Comparing gifts and graces. Covet yee the best things, and behold I shew you a most excellent way. 1. Cor. 12. 31. and that is to be done in a*

## 2. USE,

2. *Use, which is of Direction, upon which we should look as intently as Eve did upon the fruit of the tree of knowledg, the text sayth it was pleasant to the Eye, and to be desired to make one wise; And this is no forbidden fruit neither, yea it is Commanded fruite, and whosoever will may take it freely; Ho every one that thirsteth Come yee to the waters, Come, Come, Come, yea Come and wellcome, though you Come without money, and*

*and welcome, though you come without money,*  
and buy *Wine* and *Milk*, yea, better blessings  
than *Milk* and *Honey*, the *bread* and *water* of  
*life*, the sincere milk of the Word, and Wis-  
dom that will make wise unto Salvation,  
which is sweeter than Honey, and the Honey-  
comb; would you be made wise, and attain  
unto true Wisdom? Me thinks you should  
be as greedy of it, as you are of life and pro-  
sperity, which *David* concludes to be every  
mans vote and desire: *What Man is he*  
*that lusteth to live, and would fain see good*  
*daies*: Yea, who is it but would profess him-  
self to be that man? Its but rational to ex-  
pect that every rational soul should joyn in  
*Moses's* prayer, *Psal. 90. 12. Lord teach us so*  
*to number our daies, that we may apply our*  
*hearts unto Wisdom.* In order thereunto take  
these three brief directions.

1. *Labour to be wise in Heart.*
2. *Labour to be wise in word.*
3. *Labour to be wise in walking.*

Our thoughts, words and actions do make  
up the *totum integrale*, the totality of a Chri-  
stian Conversation; and what manner of per-  
sons ought they to be in all manner of Con-  
versation?



versation? And that they may be exact in all, compleat, and lacking nothing, their thoughts, words and actions must be seasoned with this salt of true Wisdom.

1. The heart must be seasoned; The heart is *primum vivens* in the spirituall life, as well as the natural; and that being the sacrifice of the God of Wisdom, must be first given up to God; *my son give me thy heart*, was the demand of Solomon, and is the demand of him that is greater than Solomon: As nothing that God gives Believers can satisfie them without himself; so nothing that they can give back unto God will satisfie him without themselves: *I desire not yours, but you said Paul to the Corinthians, 2 Cor. 12. 14.* And we may conceive God speaking so to us, without Benjamin there was no seeing the face of Joseph, and without Jesus there's no seeing the face of God, and without the heart there's no seeing the face of Jesus: The eyes that the eye-salve from above opens, are the eyes of the inner man: The first gift that God gives, is that that Solomon first wisht, an *understanding heart*, and in seeking first the *Kingdom of God and his righteousness*, he had cast in as vantage *ex abundanti*, Riches and Honour. That Wisdom that floates above

the head, comes so short of true Wisdom, that without this heart, Wisdom is but *crassa ignorantia*, a finer sort of folly, or more learned ignorance: There's abundance of ready Wisdom in the Land, carnal, sensual, and devilish Wisdom, which makes men wise for the World, and for the flesh, and wise to do wickedly, (though indeed *David* saith; *they are without understanding that work wickedness.*) And this serpentine Wisdom wanting the simplicity of the Dove to joyn with it, hath begotten those *Paroxismes* in Church and State, which may make work for *Israels mourners* in their *Lamentations*, both in our dayes, and after-ages: from whence have sprung all our State-projects, and all those *Heresies*, *Schismes*, and *Novelties* in the Church, have they not been the cursed and unhappy off spring of worldly Wisdom, and wanton wits! Oh that we could unanimously labour for that Wisdom that is from above, which is first pure, and then peaceable, and will prompt us to contend unto blood; for that faith that was once delivered to the Saints, and to lay our whole possibility to preserve *unity, purity and unity*, to indeavour all that in us lies to keep the unity of the spirit in the bond of Peace. Observe what *Solomon* saith,  
*Prov.*

*Prov. 2. 10. when Wisdom entreth into thy heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee!* Oh be sure that when you hear, or read, or study, that you do it in good earnest, and as for your souls, and for eternity. *Apelles* was exact in *Limning*, because said he, *pingo Eternitati*, I limme for Eternity. Ministers should be diligent in preaching, *be instant in season and out of season*, and Hearers should be diligent in hearing, and all in practising from the same consideration, that we preach, and you hear, and both live for Eternity! Oh let our understandings open to let Wisdom into our hearts, and let our understandings and hearts like double doors fly wide open, to give entrance to the King of Glory; Let us be sure that we understand and believe aright; *for sound Doctrine makes a sound judgement, a sound heart, a sound Conversation, and a sound conscience*, and on the contrary, *false Doctrine makes an erroneous judgement, a deceived heart, a rotten Conversation, and a wounded or seared conscience*; and in order to the attainment of this hearty Wisdom; Let us,

1. Set the fear of God before our eyes, which is the beginning of Wisdom.

2. Search the Scriptures, and dig for Wisdom, as for hid treasures.

3. Lift up our voices for understanding, and ask wisdom of God.

4. Remember our latter end, for the numbering of our daies will cause us to apply our hearts unto Wisdom; and Moses said of Israel, oh that they were wise to consider this! Oh that they would remember their latter end!

2. The speech must be also seasoned with this salt of Wisdom: The word hath no other meaning when it bids, let your speech be seasoned with salt, Col. 4. 6. Out of the abundance of the heart the mouth must speak, and we must utter from the heart words of Wisdom: It is said of our Saviour, that all that heard him admired at the gracious words that proceeded out of his mouth, Luke, 4. 22. and its our duty to be so savory in our conference, that our words may administer grace unto the Hearers; *Index animi sermo*, the speech shews how the heart goes, as the hand shews how the clock goes, a good man out of the good treasure of his heart bringeth forth good things, and an evil

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man



man out of the evil treasure of his heart bringeth forth evil things; as with the heart man believeth, so with the tongue man confesseth, and professeth to Salvation; As the hearts of the wise are pure hearts, Mat. 5. 8. so the words of the wise are pure words; let us remember that of every idle word account must be given, and by our words we shall be justified, and by our words we shall be condemned.

3. And as we must be wise in thinking, wise in heart, and wise in speaking, wise in tongue; so we must be wise in walking, wise in action. Take heed that yee walk circumspectly, *ἀκρίως* exactly, treading never a step awry; it follows not as foolish, but as wise, redeeming the time, *ἐξαγοράζομεν τὸν χρόνον*. Its a Metaphor borrowed from Merchants that will loose no time while the market lasts, Eph. 5. 25. like that before mentioned, Phil. 1. 27. Only let your conversation be as it becometh the Gospel of Jesus Christ: As if he had said, would you have one rule for all, then take this, let your conversation be a Gospel becoming conversation; Its said of Peter and John, that all that saw their boldness wondered at it, knowing that they were unlearned men, but they took notice that these had been with Jesus, Acts, 4. 13. Oh let all that

we have our conversation amongst have  
cause to take notice from our gracious words,  
and unblamable conversations, that we have  
been with Jesus, and that the *grace of God*  
*which bringeth Salvation bath appeared unto*  
*us, and taught us to deny ungodliness and*  
*worldly lusts, and to live holily, justly and so-*  
*berly in this present World, Tit. 2. 12. 1. Piè*  
*erga Deum, 2. Justè erga proximum, 3. So-*  
*briè erga teipsum, &c.*

1. To walk holily towards God.
2. Righteously towards our Neighbour.
3. Soberly towards our selves.

These 3. comprehend the summe of wise  
and circumspect walking, Or;

1. When we walk wisely towards our  
selves, and those that are within, indeavour-  
ing to build up our selves and them in  
their most holy faith. <sup>n</sup>
2. When we walk willingly towards those  
that are without, labouring by our instructi-  
on, and exemplary conversation to reclaim  
them, this is to be wise in walking.

## 3. USE.

3. *Use, Is Caution*, wherein my scope shall be to fortifie the well-meaning hearers against seducers, and all such sons of strong delusion, that lie in wait to deceive, and that manage their deceiving trade with such efficacie of errour, that the spirit of God attests it, *if it were possible, they would deceive the very elect*, and I shall enter my caveats in this order,

1. *Against false Teachers.*

2. *Against false Hearers.*

1. *The Teachers that I would forewarn you against by forewarning you, are,*

1: *Such as deny the Scriptures.*

2. *Such as pervert, or wrest the sense of them.*

3. *Such as Cry up something else beside, or prefer something else before Scripture.*

1. *Such as deny Scriptures. Contrapuncta negantem non est disputandum, never hearken to such as agree first to blow out the light,*

light, that all may be left in darkness; for if once our light be out, *the blind must lead the blind and all fall into the pit.* Oh the height of madness that men are arrived at, that dare to do more than the Divells themselves, for though they set men awork to deny the Scriptures, yet they *beleeve them*, yea *Credunt & tremunt*, they believe the dreadfulness of perfected damnation, and tremble to believe it.

2. Such as *pervert the sense, and wrest the Scriptures*, that *handle the word deceitfully*, and cosen soules like *Cheaters* by *Cogging of a die*, as the word in the originall signifies, *Εἰς τὴν κούρεα* Ephesians. 4. 14. *Hereticks* do *squeez bloud* instead of *Milk* from the Churches *breasts*, the two *Testaments*, They go about to make the word speak Contrary to the sense of the holy ghost, underpropping their damnable Errours with the Scripture, as if they had been taught by their father the Divell to bring a *Scriptum est* for their own advantage. Mat. 3. 6.

3. Such as *Cry up something else* instead of Scripture. *Additions*, or *Traditions*, and call them *Revelations*, and *new lights* to make them the more taking, which for the most part are nothing else but,



1. *Papisticall or Sophisticall Receipts.*
2. *Phantasticall Concepts, or*
3. *Diabolicall deceits.*

*The Prophet that hath a dream, let him tell his dream, but he that hath my word let him preach my word faithfully, for what is the chaffe to the wheat, saith the Lord. Jer. 23. 28. And the Prophet Isay sends to the Lam and to the Testimony, Isay. 8. 20. and thats an extinguisher to all new, no-Lights, that speak not according to this rule, for it concludes it is because there is no light in them. And the Apostle is most expresse, Gal. 1. 8. Whosoever shall bring any other gospel, let him be double accursed. Shut your eares against such enchauntments, for false doctrine frets like a Cancre, and spreads like a Leaprosey or gangrene; and shut your doores against such seducers, least you open a dore to the Divell, you had as good entertain such as have the Plague upon them as such as these.*

*But from Men of sober judgments, sound principles, and peacable spirits I disswade not, notwithstanding there may be some Circumstantiall differences in opinion betwixt them and such as are thought to be more Orthodoxe.*

2. My

2: My next *Caveat* lies against *false heard hearers*, and I shall *Caveat* you against 3. Sorts.

1. *Such as are of dissolute lives, and debauched Conversations.*

2. *Such as do magnify Seducers.*

3. *Such as are given to change.*

1. Such as having lived long under the power of the word, and a searching Ministry, are notwithstanding of *debauched Conversations*. It must needs trouble Creatures that are rationally, if they should be shut up with dogs and swine, and have no other Company, and such hearers are Compared to such brutes, *give not that which is holy unto dogs, neither cast yee your pearles before swine.* Mat. 7. 6. And the Apostle Saint Peter sayth. *The dog is returned to his vomit, and the sowe that was washt to wallow in the mire.*

2. Pet. 2. 22. *Wo is me* saith David *that I am constrained to dwell with Meseck, and to have my habitation amongst the tents of Kedar,* Ps. 120. 5. The Apostle commands the orderly to *withdraw from every brother that walketh inordinately.* Such whose sinns have been Sermon-prooffe for many yeeres stand-

ding old drunkards, swearers, Sabbath-breakers that have long settled on their lees, been frozen in their dreggs, and have laine soaking in their lusts. Its too probable a sign that God hath given his ordinances a hardening Commission concerning such, and hath sealed, and seared them up for condemnation, by saying *let them be ignorant and disobedient still*, and when he will not open, theres none that can, *When God will not succour, the barne and wine- presse cannot*. When God hath punished hardness with hardning, an affected senselesness with an inflicted senselesness, and hath blinded, deafned, fastned mens Eyes, Eares, and hearts, theres no possibility of seeing, or hearing, or understanding, or being converted, or being healed. When an Architect hath come into his scimberyard time after time for many yeeres together, and cull'd out pieces for service, and hath still thrown aside other Cross-graind, knotty, or crooked pieces, you will easily conclude that they are designed to the fire, and that will be their end. Hear the Apostle. Hebr. 6. 7, 8. *The Earth which drinketh in the rain that commeth oft upon it, and bringeth forth hearbs meet for them by whom it is dressed, receiveth the blessing from God. But that which beareth thornes*

*thornes and bryars is rejected, and is nigh unto cursing, whose end is to be burned.* If Lazarus did stink when he had been but three daies dead, what shall we think of them that have been dead in sin some 20. some 30. some 40. some 50. some 60. yeeres? Surely these are not fit for Gods people to make familiars, and bosome-freinds of, we ought to pittie them, and pray for them and restrain them from sin, and study to do them good, but we must keep at a distance from them, that they may be ashamed.

2. *Such as magnifie seducers:* These are Satans decoyes to bring plain-meaning men and women into the snares of seducers: Oh they are *sweet men, heavenly men, men of such choice notions, affable carriage, winning expressions, and plausible lives,* and many such good morrows! Oh that you would but hear them, and be acquainted with them, and many allurements to the same tune: As for your Teachers they are old and out of fashion, they tell you of nothing but what is in the Bible, and they tell you the the same things over and over. But my brethren never like a Preacher the worse for his old matter, and his plain language, for you are directed to stand in the way, and inquire for the old



old way, which is the good way, and you shall find rest unto your souls, *Jeremy*, 6. 16. And the Apostle glorified in plain teaching, *1. Cor.* 2. 1. And I brethren, when I came unto you, came not with excellencie of speech, or of Wisdom, declaring unto you the testimony of God; For I determined not to know any thing among you, save *Jesus Christ* and him crucified: And I was with you in weakness, and in fear, and in much trembling, and my speech, and my preaching was not with enticing words of mans Wisdom, but in demonstration of the spirit, and of power, that your faith should not stand in the Wisdom of men, but in the power of God; And as you must not like an Orthodox Teacher the worse for his old truth, and plain languages; so neither must you think the better of the Heterodox for their high swelling words of vanity, and notions of novelty: Never have a false Prophet in the greater esteem for his sheeps clothing, he is a ravening VVoolf for all that, and the chief shepherd gives his sheep warning to beware of such disguised ones, and sets this mark upon them, *John*, 10. 5. A stranger they will not follow, but will fly from him, for they know not the voice of Strangers.

3. Such as are fickle hearers, and trade al-  
together

together in changeables; lunatick men that change as often as the Moon, that changeable Planet. We count them fools that are ready to follow every vain fashion in their apparel, gestures and complements, and can we think them wise that are carryed away with every wind of Doctrine, like the weather-cock that turns with every wind, or a ship that wants Ballast, that is tossed from coast to coast, and driven upon rocks and quicksands: The Apostles counsell is; *Be not carryed about with divers and strange Doctrines, for it is a good thing that the heart be established with grace, Hebr. 13. 9. noting that such unstedfastness in judgement is a symptome of an unestablished heart*, such lenity shews them to be but chaff, and it cannot be expected that chaff can stand before such whirl-winds. A reverend brother saith, leap-christians are not much to be liked, such as commence *per saltum*, and usually leap out of one extream into another, as if they were posselt of such a Devil as the *Demoniack* in the Gospel, that *cast him sometimes into the fire; and sometimes into the water*. Ficklenesse doth exceedingly disgrace the Gospel, and stedfastness doth as much credit it; *be yee stedfast and unmoveable* saith the Apostle, 1 Cor. 15. ult, Wisdom's

dom's children should be like *Mount Syon*, which may not be removed, but standeth fast for ever. While others are like the waves of the Sea when the wind is upon them, that cannot rest; sound Christians should be like the rocks of the Sea, that cannot be moved. The Apostle speaks of such as have *itching ears*; the itch in the body is a fulsome disease, but the itch in the eare is far worse; take heed of catching this itch, for when you are once sick of it, you will cover a *multitude of Teachers*, whose tongues have caught a lax to scratch them: The wise mans advice is excellent, and the children of Wisdom will not refuse it, *Prov. 24. 21, 22. My Son, meddle not with them that are given to change, for their calamity shall rise suddainly, and who knoweth the ruine of them both, Consortium indicat virum*, A man may be known by his consorts; mix not thy self therefore with strangers, nor changers, seducers nor seduced, for they will be cut off at once, deceivers and deceived will fare both alike, being blind leaders, and blind followers, and one pit (*but it is bottomless*) prepared for them both: Therefore of seducers and seduced, we must say as it was said of *Simeon and Levi*, that they were *brethren in iniquity*, *Gen. 49. 6.* and as *Jacob* said

said of them, we must say of these; O my soul, come not thou into their secret, unto their Assembly, mine honour, be not thou united, and as many as walk according to this rule, peace be upon them, and upon the whole Israel of God; I have spoken in my directions, and cautions, as unto wise men, judge yee what I say, and the Lord who is the giver of Wisdom, and the God only wise, give you understanding in all things.

4. U S E.

And the last is of consideration, wherein I shall commend unto your serious consideration these few things.

1. *That Wisdom justifies it self.*
2. *That God justifies Wisdom.*
3. *That the time is near when Wisdoms enemies, the children of Folly, will justifie Wisdom.*

1. *Wisdom justifies herself, res ipsa loquitur;*  
The word speaks a good word for it self; what an admirable plenitude there is of Scripture, that is said to be perfect from which nothing can be taken, and to which nothing



nothing must be added, and such a perfection there is in Scripture, *Deut. 4, 2. Revel. 22, 18, 19.* see *Pf. 19, 7, 8, 9, 10, 11.* The Law of the Lord is perfect, &c. there's a whole huddle of expressions follow like a clowd of Witnesses speaking the same thing, and *Junius* gives us the sense of them all in that short account, *doctrina Fehova integra est*, The doctrine of Fehova is perfect, see further of this subject, *2 Tim. 3, 15, 16.* The Scriptures are able to make wise unto Salvation through the faith that is in Christ Fesus: All Scripture is given by inspiration from God, and is profitable for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, throughly furnished unto all good works, we need not say who shall ascend into Heaven, to fetch Wisdom from above, the word is nigh us, God God may challenge us with a *quid amplius?* what could I have done more; *Qui pereunt non possunt justè de Dei sapientia conqueri*: If men perish in this clear sun-shine of the Gospel, every one must say, it is for want of sight, and not for want of light.

2. God justifies Wisdom: If I bear witness of my self saith Christ, my Witness is nothing, my Father beareth witness of me, *Joh.*

31, 32. So may Wisdom say, if I bear witness of my self, and have none else to justifie me; my witness is nothing, my Father beareth witness of me, for God is Wisdom's Father, as well as Christ's. How hath God justified Wisdom even in our daies, by making errours to be but like a fan, to separate the chaff from the wheat: Its necessary faith the scripture, *that heresies should be in the Church, that those that are perfect may be approved, and manifest, Nil tam certum est quam quod ex dubio certum est*, that is usually made most sure, which is made sure through many doubtings: As strong trees take deeper rooting for being shaken of strong winds; so doth faith by distressing doubtings, though doubting being in its nature opposite to believing, yet hath it such an accidental tendencie to the increasing, and strengthening of a Believers faith, that its owned as a maxime in Divinity. *Qui nunquam dubitavit nunquam credidit*, The oftner a mans title to an Estate hath been questioned, and disputed in the Law, and still carryed, the stronger is the owners assurance. The sun usually shines brightest when it comes out of a dark clowd, and so doth *Truth* when it triumphs after a victory gotten upon error. How hath God of late stained

stained the pride of wanton wits? How many loose opinions are already fallen to the ground before Truth, like *Dagon* before the *Ark*, and the rest are tottering.

Novelties have been like *Jacob's venison*, too soon caught to be right, and have also been like *Jonas gourd*, up in one night, and down in another; Truth and Holiness shine the brighter for opposition, no thanks to your opposers, but all to our wise God, that brings light out of darkness, and good out of evil.

3. The time drawes neer when the very *Enemies of Wisdome* will justify Wisdom. And that either,

1. *In their Conversion, or,*
2. *In their Confusion.*

1. *Convincingly and Convertingly.* If God look upon them in a *time of love*, and the *day of his grace*; for then they will condemn themselves, and *befoole* and *bebeast* themselves, as you may see David doing. He befooles himself, Ps. 38. 5. *My wounds stink and are Corrupt through my foolishness.* And he both befooles and bebeasts himself, Ps. 73. 22. *So foolish was I and ignorant,*

even as a very bruit before thee, thus do they glorify God in the day of their visitation. 1. Pet. 2. 12. 2. Confoundingly. When God shall speak unto them in his wrath, and vex them in his sore displeasure: When the day of his grace and patience is at an End, and his abused long-suffering breaks out into fury. Then out of their own Mouths God shall judge these unprofitable servants. Read their Confession, *Wisdom*, 5, 1, 2, 3, 4, 5. Though it be somewhat aliene to the Canon of Orthodoxe Scripture, being part of the *Apo-crypha*, yet its a most Orthodox and Canonical Truth; Then shall the Righteous stand with great boldness before the face of such as have tormented him, & taken away his labours, when they see him, they shall be vexed with horrible fear, & shall be amazed for his wonderful deliverance, and shall change their minds, and sigh for grief of mind, and say within themselves, This is he whom we sometimes had in derision: and in a parable of reproch We fools thought his life madness, and his end without honour: How is he counted among the children of God, and his portion is among the Saints? Therefore we have erred from the way of Truth, and the light of righteousness hath not shined unto us, and the sun of understanding rose not upon us, we have wearied

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*ed our selves in the way of wickedness and destruction, and we have gone through dangerous waies, but we have not known the way of the Lord; what hath pride profitted us? Or what hath the pomp of riches brought us? all those things are passed away like a shadow, and as a Poast that passeth by, &c.* Read the Chapter throughout to the end, and read it over and over, for all the Advocates for Wisdom on this side Heaven are not able to speak more to the purpose in Wisdom's Justification; so powerfull is our wise God, our God only wise, to extort a confession from any mouth for to serve his gracious and wise purpose.

*As Mordecay once said to Ester, whether thou wilt appear for the Jews or not, they shall have a deliverance from another place, but thou and thy Fathers house shall be destroyed, and who knows whether thou art come to the Kingdom for such a time as this? Ester, 4, 14.* So I may take my farewell of you, whether you will hear, or whether you will forbear, remember that you had warning, whether you will shew your selves to be Wisdom's children or no, Wisdom shall be justified without thanks to you; *God is able out of stones to raise up children unto Abraham*, and out of the very mouths of Enemies, Fools and Devils to justify Wisdom.

A short Postscript or Conclusion.

READER,

*Christ doth here offer to make thee gracious, that hereafter he may be made glorious in thee; Though a word to the Wise be said to be enough, yet here are two, and yet I hope not one more than enough; joyn thy prayers with mine, and thy practise with both, that they may be words in season: The Scriptures mind us of two Words.*

1. The word Essential, *the Son of God*
2. The word Written, *the Word of God.*

*Here are both in a narrow room; The first is the Word that was made Flesh, and the second is, the Word that is made spirit, and both for us men, and for our Salvation; That these may prove so, is the aime of the Treatise, and the prayer of its Author, who is*

Thine if thou be Christ's,  
or thine own,

**RICHARD EEDES.**

A Poem intul'd the Churches Ordinary.

WElcome my Friends, be merry, drink and eate,  
 Bring you but sauce, little's to pay for meat :  
 Here are t'vo Lordly dishes ready drest,  
 Like double gaudies at a Princes feast.  
 This little Isle wi h Milk and Honey flowes,  
 And who its fatness, or its sweetness knows ?  
 Here's little labour twin'd with greatest treasure,  
 Maschil and Michtam, profit joyn'd with pleasure !  
 Come buy, and try, and if you like't not then,  
 Return my Gold, and take your drosse agen.  
 Come stand not off, a little charge will do't,  
 Buy but the Prose, and take the verse to boot.  
 What won't you buy ? If any do but doubt it,  
 Read it and try who can be well without it ?  
 You that our Poanerges Canons fear,  
 And care no' roaring Guns nor Drums to hear ;  
 This silent voice will not your wits confound ;  
 Arme, arme, this Trumpet gives a certain sound.  
 You that God Esculapius idolize,  
 Come search this Sh'p of Drugs, and find a prize :  
 Catholicon's, Panchymagogon's all,  
 It's like the Pills we sine quibus call :  
 Physick that's proper both for fall and spring,  
 For lowest Subject to the highest King.  
 Come Politicians buy, you'l not be lurch't ;  
 The Church is stited here, the State is church't ;  
 It's from such times our peace will bear its date,  
 When Christ's Church stands, and Wisdom sits in State.  
 In such a Ship who would not Pilot be,  
 Where each can guide the Ship as well as he ?  
 Many a fool large promises will make,  
 Yet nothing is perform'd they undertake ;  
 Of such deceivers it is rightly said,  
 Mountains are promised, but Molehills paid :  
 Who builds a porch, and promises a house,  
 Doth make the Mountains labour of a mouse.

He is the man whose promises though large,  
 Is slow at making, quickest at discharge.  
 Who would not hazard all in Church and State,  
 Where Christ is Master, and where Wisdom's Mate?  
 Come yeomen buy, your choice you'll not repent,  
 When Christ is King, and Wisdom Parliament.  
 What sad Benonics, will you sorrowing sit?  
 And sop your bread in tears at every bit;  
 That may have wine and Oyle new from the Presse,  
 And here be fed with a Benjamins messe.  
 Born out of time for Wisdom's Advocate,  
 I yet make bold to be its Candidate;  
 In this Twin-birth there's no unequal yoke,  
 No Cain that kill'd good Abell with a stroke;  
 No Esau, both are Jacob's, all is free,  
 No bond in Christ's, or Wisdom's pettigree:  
 Reader, thine eyes, and ears, and heart addresse,  
 To meet thy Friends from Pulpit and from Presse.  
 Here's one that would be spent, and preach and pray  
 For God and thee, and watch both night and day;  
 That would most gladly compass Sea and Land,  
 That thou mayst see, and hear, and understand:  
 And would put out his very utmost might,  
 To make indeed a Gospel Profelice.  
 Here's Precept joyn'd to Precept, Line to Line,  
 No night can come where two such Suns do shine.  
 From Pulpit and from Presse, loe here are sent,  
 The two great Lights o'th Gospel Firmament:  
 Hear me two words, the first for Christ the prize,  
 T'others a word of wisdom to the wise.  
 If we will not be bin'd with such a summe,  
 Be you for ever deaf, let me be dumb:  
 But I must speak, and speak, and never cease,  
 For Zyons sake I cannot hold my peace:  
 What Christ and wisdom offer'd and refus'd,  
 Gods bounty and his patience thus abus'd!  
 Oh learn in Christs and Wisdom's freest Schools,  
 Or bear the name and blame of Christless fools.



Turn you aside to see this double light,  
 The Sun that rules the day, the Moon the night.  
 Royal King Jesus sitting on his Throne,  
 And wisdom waiting on him, as his own :  
 A fairer sight than this hath not been seen,  
 The fairest Handmaid with a fairer Queen.  
 Ye a Christ that glorious Sun is such a sight,  
 Out-shines the Sun when shining in its might ;  
 And wisdom is so pure, I should not erre,  
 To say the Moon's a Mole compar'd to her.  
 Come buy you worldly Mammonists, pay fines,  
 East and West Indian Gold and Silver Mines ;  
 And better treasure far lies here, 'twere losse,  
 To lose these Pearls for Gold and Silver drosse :  
 Here Christ and wisdom are well met in this,  
 They greet each other with an holy kisse.  
 How we may make ( alas that we could tell, )  
 Dissenting Brethren to agree as well,  
 To hold them out with one heart, mind and lip,  
 Then should we have seducers on the hip.  
 Schisme and Heresie would then look dark,  
 And Dagon fall down flat before the Ark.  
 This were the way, ( and you would find it true, )  
 To Truth and Peace to make old England new.  
 Then Gentiles in their fullnesse would come in,  
 The hood-wink't Jews would then break off their sin,  
 Men then would set up Christ, give God his due,  
 Things the Fift Monarchy will never do.  
 The Scene would alter, and 'twould change our fate;  
 This Island be firnamed fortunate :  
 That would fair Albion be, which now like pitch,  
 Looks black, brittish, or brutish, chose you which,      5  
 Then Angli would be Angeli indeed,  
 Secur'd in Angulo in time of need :  
 And were our Grandee's on Gods errand sent,  
 With after-Ages we would all indent.  
 These names in Golden Characters should shine,  
 Blest Parliament and Shanedrin divine,

England spawns Preachers now as Nilus frogs,  
 Such creep in Pulpits, as should croke in Bogs;  
 Each Dottrel now commences Preacher strait,  
 First flying Pulpit, and then steeple height;  
 Then above Duties Ordinances all,  
 As if it were a credit for to fall  
 From highest pinacles, and break their necks,  
 Like Phaeton with Fable playing Rex.  
 Such crawling vermine from the Dragons mouth,  
 Disperse like Locusts, East, West, North and South.  
 Like Egypts lice and frogs, or Satans darts,  
 Shot into Princes Courts, and next their hearts;  
 Where flattery and heresie's their Theame,  
 To fly-blow the ears of such as are supream;  
 From Julian they fetcht, and Machiavel  
 The smoothest Politicks of Rome and Hell,  
 To paint and palliate is their greatest task,  
 The Devils face under an Angels mask:  
 A wonder 'tis to see that earth can bear  
 Such Brutes and Monsters, and not quake for fear,  
 With more than Antick quakings, and such Fits,  
 As once did scare Belshazzar from his wits.  
 The Earth may gape, and greedily devour  
 Those Mutes whose mouths are shut at such an hour!  
 Oh that such fools, as made the Land to groane,  
 Were sent to Schools until their beards are grown:  
 Their little hair concludes them much unfit,  
 And yet with most, their hair is more than wit.  
 I know the beard makes not Philosophers,  
 But beardless boyes have made our greatest stirs.  
 To study first were best, and then to preach,  
 Lillmoed le lammed, learn before they teach;  
 Except this pollicy they act and hold,  
 Blind Bayards blindness makes blind Bayard bold.

Let State and Churches Powers once combine,  
 Moses and Aaron band in hand to joyn,  
 Let peaceable Divines debate a way,  
 How Church may stand unto the State a stay:

Let

## A Poem.

Let it be found how civil Powers and we,  
Like soul and body sweetly may agree:  
Let Lay and Clergy yet see'r all's undone,  
Like upright Bowls without a Bias run:  
But this is granted, Bees can never thrive,  
If first they be distasted by their Hive.  
Let Gods Remembrance give Heaven no rest;  
Till we agree like bees of the same nest;  
Let's pray and pray, and wait until we prove,  
One house of Faith, and Family of love:  
All hearts are in the hand of God, and he  
Makes many men of the same mind to be;  
It's he that can Mens Languages divide,  
To make a Babel to confound our pride;  
Or if he do but speak to build and plant,  
A Babel 'twill be done, there'll be no want  
Of many hands to work when Godly men  
Make hearty prayers, and God doth say A M E N.

Morning they say is most the Muses friend,  
I found it true when these few lines were penn'd;  
For like to Mushrooms in a Fairy Ring,  
They ripened soon, when they began to spring;  
A mornings work they were, and little more,  
Then blame them not if they be lean and poor:  
Had the Cook skill, then had been better drest  
This dish of Mushrooms which concludes the Feast.

Adieu my Friends, and take all in good part,  
The gift is small, but given with the heart.

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F I N I S.

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